



The Improvement Era

AUGUST, 1944

VOLUME 47. NUMBER 8
RETURN POSTAGE GUARANTEED
SALT LAKE CITY 1, UTAH

“Mom deserves a medal for this...”



TWO medals, Mr. Jones. One from the family. One from Uncle Sam. You see, more canned goods will be sent to fighting fronts this year than ever before* . . . which means a good deal less on your grocer's shelves. That's why home canning is so important. ★ Then, too, think of the delicious treat these fruits, vegetables, jams will be in the grey winter months . . . with health and goodness in each jar! ★ Every home-maker should stock up.

But before you start, get the latest information on canning from your County Demonstration Agent or your gas company's Home Service representative. Be sure, be safe. ★ You'll find your gas range, with its quick, controllable heat, an indispensable helpmate; faithfully economical, too.

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**The Government is reserving for war, 50 per cent more commercially packed canned goods than last year, according to WFA*

SERVING HOMES AND INDUSTRY

GAS FUEL

IN WAR AND PEACE

Exploring the Universe

By DR. FRANKLIN S. HARRIS, JR.

ONLY about one third of a felled tree ever becomes lumber. About seven percent becomes sawdust, thirty percent becomes mill waste such as bark slabs and edgings and twenty-five percent is wood waste such as tops, limbs and stumps.

DURING the Shang dynasty, about 1500 B.C., the people of northern China used elephants to help cultivate the land, and probably draw chariots. The symbolic character for "working" or "doing" is represented by what appears to be the drawing of an elephant.

A NEW chemical gives hope of controlling hyperthyroid cases, in which the thyroid gland becomes too active, resulting in rapid heart action, extreme nervousness, and thinness. Thiourea, made by replacing the oxygen by sulfur in urea, when changed to a related compound thiouracil has reduced the basal metabolism of eleven patients treated to normal within twenty days to six months, depending on the size of the enlarged thyroid gland.

WINDS of a tornado usually do not have a path of over one thousand feet wide, but the less furious, but none-the-less violent winds of the tropical cyclones cover up to thousands of square miles.

GONZALES and Gettler in a study of pedestrians killed in traffic accidents in New York City found that more than one-fourth had one percent or more alcohol in their blood.

GALEN, famous Greek physician and medical writer of the second century A.D., repeats in one of his books, without questioning, the tale that bear cubs are born without any form and are licked into shape by their mother.

THE chance of eventually dying from diabetes is greatest for both men and women at the age of fifty, but the probability of sometime getting the disease is greatest at age five. The chances of eventually dying from diabetes decline rapidly at the age of sixty, and of sometime contracting it decline rapidly at about forty.

SPRAYING of apples with hormones is now becoming general. The spraying with diluted hormone solution keeps the apples on the trees longer, before dropping, allowing the apples to develop good size and color.

THE possible rapid spread of insect pests is illustrated by the horn fly, (Concluded on page 475)



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The Cover

THIS year travel to distant places has been enjoyed vicariously through the reading of travel books, and by enjoying pictures of those places where we should like to go.

To many people the desert brings a feeling of pervading calm and a sense of the timelessness of existence. This cover study, the work of Josef Muench, brings release and courage to force ahead.

★

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The Improvement Era

"THE GLORY OF GOD IS INTELLIGENCE"

AUGUST, 1944

VOLUME 47, NO. 8

"THE VOICE OF THE CHURCH"

Official Organ of the Priesthood Quorums, Mutual Improvement Associations, Department of Education, Music Committee, Ward Teachers, and Other Agencies of the Church of Jesus Christ of Latter-day Saints

★

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Musician

By Ethelyn
Miller Hartwich

HIS slender fingers love the keys
And, straying in a world apart,
Touch notes that fade upon the air
To linger fondly in the heart.



★

Executive and Editorial Offices:

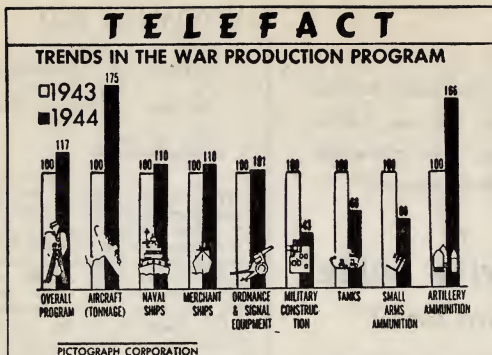
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All manuscripts must be accompanied by sufficient postage for delivery and return.



EXPLORING THE UNIVERSE

(Concluded from page 473)

which does about ten million dollars worth of damage annually in the United States. The first fly was seen near Camden, N.J., in 1887; ten years later it had spread throughout North America, and even to Hawaii.

Most of the seven B vitamins listed by Madsen can be made in the paunch of cattle, but the evidence of the vitamin B requirements of cattle is not complete.

Horses, donkeys, and mules give shelter and food to about one hundred fifty different internal parasites of two types, the minute, one-celled protozoa and worms.

The point on the earth from which longitude has been measured east and west has varied throughout history. Although Greenwich, near London, England, has been officially used since 1884 for nautical and international calculations, most countries have at one time used their capital or other city for

their standard meridian, in the United States, Washington, D.C.; France, Paris; the Russians, Pulkovo Observatory near Leningrad, destroyed by the Germans in 1941; Spain, Toledo; Sweden, Upsala. Some maps not many years old still are marked with the island of Ferro in the Canary Islands as the meridian.

The mongoose is not immune to snake poison, but it wins by its extreme activity and aided by hairs standing erect to give it an appearance of twice its size, half of which can let the snake fangs pass harmlessly through. The mongoose was introduced from India into Jamaica in 1872 to help the sugarcane growers against the rats. The result was many ground-frequenting birds were almost exterminated, and the rats were greatly reduced. The rats escaped complete extermination by developing tree-nesting habits. The mongoose is not a good tree-climber.

The language of Iceland is primarily Norse in character, but the blood is from ten to fifty percent Irish, according to varying estimates.



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3rd-War-Year Service Guide

ITEM	HOW OFTEN
Crankcase drain (Oil change)	60 days—or 1000 miles—which ever comes first
Chassis Lubrication	60 days—or 1000 miles—which ever comes first
Oil filter replacement	Summer and Winter
Air cleaner cleaning	Summer and Winter (or every 3000 miles)
Battery check	2 Weeks
Battery capacity test	3 Months
Tire Pressure	Weekly
Transmission and differential lubrication	Summer and Winter
Radiator clean-up	Summer and Winter

The following important items need occasional attention: front wheel bearings, universal joint, spark plugs, brake cylinders, shock absorbers, carburetor, distributor points.

Make an early appointment with your Utah Oil Refining Company Station or Dealer for better car care. Weekdays, if you can, please.



Let Us Help Keep Your Car In Fighting Trim

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WYOMING BOY

Winner of Westinghouse Science Talent Search Scholarship

A SEVENTEEN-YEAR-OLD boy, Amber Charles Davidson, formerly of Fort Bridger, now of Lyman, Wyoming, was recently awarded the Westinghouse Science Grand Scholarship, worth \$2400, in the annual nationwide Science Talent Search. The award was made in Washington, D.C., March 7, at the conclusion of the five-day search in which the finalists had participated. These young scientists were the pick of some 15,000 science-minded seniors in the nation's public, private and denominational high schools.

A total of \$11,000 in scholarships was awarded to the finalists, with top awards, four-year \$2400 Westinghouse Science Grand Scholarships, going to Charles Davidson of Wyoming and Anne Hagopian, 16, of New York City.

The Grand Scholarship winner, Charles Davidson, attends the Lyman school, Wyoming, and upon his graduation plans to enter the University of Chicago. This country boy, in addition to his scientific interests, embracing such subjects as electronics, chemistry, microscopy, painting, and biology, is an athlete. He was captain of the football team at high school and has won track and boxing awards.

Charles, a priest in the Aaronic Priesthood is the son of Amber C. Davidson, second counselor in the Lyman Stake presidency.

For the past six years he has been working on his scientific projects and has built a highly departmentalized home shop to accommodate his interests. One of his projects is the design of an "invisible searchlight," using infra-red rays and an electronic pick-up, for military use in scanning enemy battle lines undetected.

For five or six years Charles Davidson has been working on projects of his own. The list of this 17-year-old boy's activities is amazing. In his shop at home, which he built from his own earnings from service work on radios, motion picture machines, etc., he has a photography booth, where he develops his own films and makes his own solutions and cards for printing; a radio booth where he constructs, operates and services radios; a chemistry booth; a radio booth where he lists and makes over tubes, and a library corner. He has built several radio sets and operates in his den an eleven-tube set he made out of several smaller sets; he has also built three transmitting-receiving sets on one of which he recently reached Australia. He recently built a radio-controlled boat which can be sent forward, backward, left, right, and on

(Concluded on page 527)

AMERICA'S FINEST OVERALL

SINCE 1853

LEVI'S

THERE'S A REASON—
No others FIT like LEVI'S!



A NEW PAIR FREE
IF THEY RIP

NON-SCRATCH CONCEALED COPPER RIVETS ON BACK POCKETS

Books

News comes that *And Never Yield*, an historical novel about the Mormons by Elinor Pryor, has been put into play form by Betty Smith, author of *A Tree Grows in Brooklyn*.

FIREBELL IN THE NIGHT

(Constance Robertson. Henry Holt and Co., New York. 1944. 342 pages. \$2.75.)

TAKING its title from a quotation from Thomas Jefferson in which he deals with the slavery question, this book moves rapidly and feelingly into the situation which called into activity the underground railroad movement in Syracuse, New York, in order to rescue slaves. Caught in the sweep of the movement is beautiful Mahala North, daughter of Moses North, a towering giant who bought an old inn that he might continue his abolition work after he had been driven from Ohio. The conflict within her as a result of her attraction to John Palfrey, who fought the abolitionists, and her love for Dallas Ord, who believed as she did, as well as the stirring rescues of both white and Negro, make the book dramatically fascinating. —M. C. J.

THE AUTHOR'S BOOK

(Published by The Macmillan Company, New York. 1944. 102 pages. \$1.50.)

THIS book, carefully prepared to guide Macmillan authors in preparation of their manuscripts, will prove of value to writers in general who wish to know how they may get their manuscripts into the editor's hands. The recognized authorities are listed; the accepted punctuation is treated; capitalization is discussed; the use of italics, spelling, abbreviations, numerals, are discussed; the typing of the manuscript, with the procedure in the use of footnotes and bibliography, and indexing, as well as obtaining of permissions also are treated in this useful volume. Proofreader's marks are also included for ease of checking proof.

For the one who desires to publish material, this book is extremely valuable. —M. C. J.

THE LETTERS OF ALEXANDER WOOLLCOTT

(Edited by Beatrice Kaufman and Joseph Hennessey. Viking, New York. 1944. 410 pages. \$3.50.)

PERHAPS no person has done so much to spread an interest in the minutiae of literature as has Alexander Woolcott. His genuine interest in people—almost we should capitalize this word—has made all of his writings and sayings dear to the great masses of the American public. In this second of his posthumous volumes, his letters, written from the time he was ten years old until the day before his death, have been culled from the thousands which he has written during the course of a very active life which has carried him from coast to coast of his native country and through many other countries.

In this book, Woolcott is at his Woolcott best because he was writing of himself, his interests, his acquaintances to those whom he loved. There is a warmth in these letters that will make Woolcott even better loved, if that is possible, than he has been heretofore. —M. C. J.

AUGUST, 1944



Surely Safe— and More ...



For babies who need milk from a bottle, there must never be any question as to the safety of that milk. Doctors know that Irradiated Sego Milk in the sealed can is as surely safe as if there were no germ of disease in the world.

Furthermore, it is always uniformly rich and is always easy for babies to digest . . . and it is enriched with an extra supply of vitamin D which babies and growing children need to enable them to develop sound teeth and bones. Not all evaporated milks are so enriched.

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"THE BOOK CENTER OF THE INTERMOUNTAIN WEST"

Courage —

SOMETIMES a story comes to light that for the intensity of its living defies that of any novel on the market. Such a story is that of Dr. Deta P. Neeley, of Tremonton, Utah. Long a scholar, having compiled an extensive study of children's vocabularies and having contributed nationally to well-known educational magazines, she returned to college to earn her doctorate. Upon graduation she was offered a professorship in the school of education at Eastern Illinois State Teacher's College. To the amazement of her teachers, she turned the offer down. Not only that, she turned another down and was offered a third before the real reason was unearthed.

When Mrs. Neeley registered in the University of California, she was given a medical examination and told to see a specialist. The specialist diagnosed a slight tremor in her left arm as Parkinson's Paralysis. The specialist also advised her to give up her idea of going to school so that she might conserve her energy. To Mrs. Neeley, the idea was unthinkable; she had planned for years to obtain her doctorate. But she wished to earn it, not gain it through sympathy, so she confided the startling news to none except her husband, who was in school also. Together they studied, and they passed with high honors.

She had to find a new avenue of activity, for to one of her courage it was unthinkable to be idle, even if she knew that the disease would grow progressively worse with the years. Yet, what could she do? Teaching would take more energy than she had. So she took up writing. To date she has completed two books: a mystery titled *A Candidate for Hell*, and an historical novel titled *Through Devil's Gate*. And she has begun a third novel of her own childhood.

To her educational achievements, she has added her religious service. She has served on the religious class stake board in Millard County; on the Sunday School stake board of Bear River Stake.

(Concluded on page 523)

FAULTLESS FARM FUNNIES... WORTH FILMING

BY GRAHAM HUNTER





Promise

No band to mark the day you went away,
No bright confetti ribbon at your feet;
There were no cheering crowds, no bright display
Of flags or bunting draped along the street;
No hero's crowning glory touched you there.
The station echoed our reluctant tread,
We were unnoticed on the platform where
We walked in silence with so much unsaid.

Some day I'll walk that road again with you
When birds are free to trill and lift their wing,
When crowds have time to cheer and skies stay blue,
And mothers pause to rock their babes and sing.
Then hand in hand we'll retouch heaven together—
For you, dearest beloved, I'd wait forever.

By Edna S. Dustin



"It's time you knew, Dear!"

When the time comes for little Garments to hear 'the facts of life,' it seems only proper to rely on someone who has—so to speak—been through the wringer.

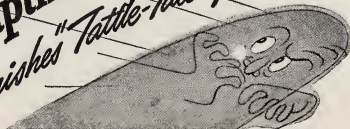
So if Kitty Kerchief isn't learning the 'facts' about Fels-Naptha Soap, we've missed our guess on wise, old Auntie Slip.

Fels-Naptha Soap is a source of long and wear-free life for garments of all kinds. And for all kinds of family wash. This good, mild soap—blended with active naptha—turns out the whitest wash you've ever seen. It saves needless wear on fabrics because it makes harsh rubbing unnecessary.

If you haven't already learned the 'fact' that it's better to wash with Fels-Naptha Soap—it's time *you* knew, too!



Fels-Naptha Soap
Banishes "Tittle-Tale Gray"



NATURE'S WAY

*A Message for the Farmer
 Under the Ditch*

By C. ORVAL STOTT
 Executive Secretary,
 Agricultural Advisory Committee

ALL plant and animal life upon the earth, including man, is ultimately dependent upon the active life in the soil known as soil bacteria. In one gram of soil, depending on its type, there may be from several thousand to two or three million bacteria. There are twenty-eight grams in one ounce. This indicates how small this type of life really is. They are microscopic bacteria so small they cannot be seen by the naked eye. When one who tills the soil puts it in such shape that this bacterial life thrives best, he then has taken the best condition for plant growth and development.

These microscopic organisms work almost unceasingly, breaking down plant food elements, which makes it



The only way to cultivate a garden properly is the easiest way. The gardener stands straight and holds the hoe at to the ground. Shallow cultivation is necessary to control weeds; too-deep cultivation causes loss of moisture from the soil and severs many feeder roots.

—Photograph, courtesy Firestone

possible for the plant food to go into solution in the soil moisture. The tiny root hairs on the plants do not absorb the plant food until it is thus in solution, and that solution assumes the form of "capillary" water, or water that is held on the surface of each of the soil particles. If there is an excess of water in the soil, it fills up the air spaces and thus becomes "free" water, and in that condition it is not available, and hence it is not absorbed by the plant rootlets. Whenever excess water occurs in the soil, it excludes the air and thus makes

(Concluded on page 492)

THE IMPROVEMENT ERA

Some Sentence Sermons

By President Heber J. Grant

MANY times the very things that to me at the time of their occurrence seemed most hard and contrary to justice and reason have in the course of time proved highly satisfactory and of great value.

* * * *

There is nothing on this earth that brings so much satisfaction and comfort as the knowledge that we are in the line of our duty no matter how hard the duty may be, and on the other hand I know of nothing that brings so much sorrow and so many regrets as failing to do what we know to be our duty.

* * * *

From the time I was a young man, it has been my hope that my Father in heaven would never give me money unless I should be able to do good with it.

* * * *

My faith is such that I could lay down all that I possess rather than ever depart from the Latter-day work. I value all things as nothing in comparison with having the Spirit of God to guide me.

* * * *

I hope never to form an opinion or say anything against anyone without hearing both sides of the story.

* * * *

The minute a man stops supplicating God for his spirit and direction, just so soon he starts out to become a stranger to him and his works. When men stop praying for God's spirit, they place confidence in their own unaided reason, and they gradually lose the spirit of God, just the same as near and dear friends, by never writing to or visiting with each other, will become strangers.

* * * *

I hope and pray earnestly from day to day that I may continue to live worthy of the love and confidence of my brethren and of all good and honest men.

* * * *

We should all pray that God may never leave us alone for a moment without his Spirit to aid and assist us in withstanding sin and temptation.

The Editor's Page

THE ETERNAL YEARS

By Charles A. Callis

OF THE COUNCIL OF THE TWELVE

Here is time, where is eternity? It is here; . . . a measured space of time is only a part of eternity.—Brigham Young

THIS is the world in which to cultivate righteous tendencies and just causes that will produce, in the world to come, results and harvests of perfection and heavenly fruit.

A man's heart is warmed and made stout by the desire to learn and to do that which he can continue to do in a future state. For the deeds done for others, as well as for ourselves, will bear their fruits in eternity.

IMMORTAL CRAFTSMEN

If we work upon marble, it will perish. If we work upon brass, time will efface it. If we rear temples, they will crumble to dust. But if we work upon men's immortal minds, if we imbue them with high principles, with the just fear of God and love of their fellow men, we engrave on those tablets something which no time can efface, and which will brighten and brighten to all eternity.

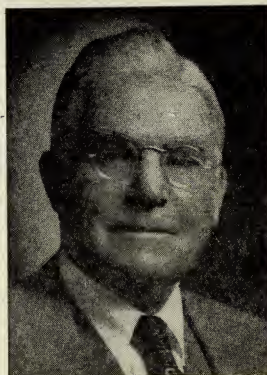
—Daniel Webster, *Speech*, Faneuil Hall, 1852

In the Southern States Mission there was a certain local elder, who, like Barnabas, was full of faith and the Holy Ghost. He was noted for his earnest desire to bring people to God. This merchant minister, for he was a grocer, presented his customers, as they came to his store, with gospel tracts.

One day, shortly after World War I, this zealous yet modest disciple, wrote the following letter:

"Dear President Callis: In this city an awful epidemic of influenza is raging. Many people are dying; some of them, I fear, are unprepared to meet their God. I have bought an automobile for \$600.00. In order to consecrate it I am sending to the Church \$60.00 [this brother was already a full tithe payer] which is a tithe of the purchase price.

"It is my purpose to use this machine so that I can visit all the homes I possibly can, and leave with the inmates, tracts and pamphlets which, if read, will afford enlightenment concerning the doctrines of the Church of Jesus Christ of Latter-day Saints. This terrible scourge of influenza may take away many of these people, and when they go into the Spirit World they will hear the elders preach the gospel.



CHARLES A. CALLIS

"With the recollection of their earthly life revived, they will note a familiar spirit in what they hear, and, greatly astonished, they will exclaim: 'Why, that is the same religion which we read of in the tracts that the Mormon elder brought to our home while we were on the earth. We are more willing and prepared now to consider this message.'

"This is my purpose in tracing this city, for I feel that the Lord wants me to help his children to prepare to meet him.

"Your brother in the gospel."

* * *

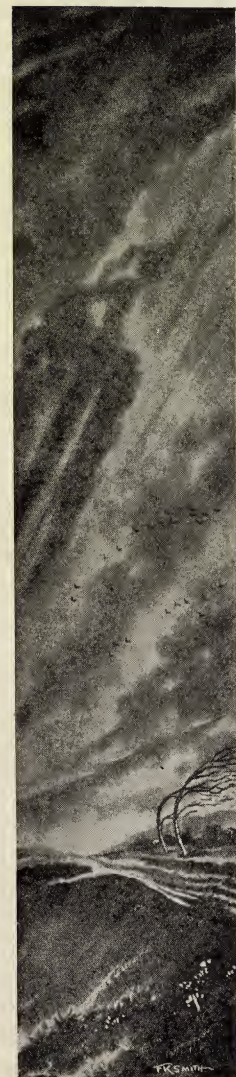
This diligent herald of Glad Tidings of great joy was important in action. To him the preaching of the gospel was paramount, of the most importance. Above all else it should take the lead. He firmly believed that the present and future blended. "No man can pass into eternity," said Canon Farrar, "for he is already in it."

With him, the significance of life, the eternal years, existed in persuading men to practice for heaven. This wonderful local missionary, who explained doctrine by his life, as well as by word of mouth, lived in the obedience that made him really free and happy. In a sweet, calm and golden repose of mind he died, not in the glory of this world, but in the glory of sacred sacrifices and service.

We see but half the causes of our deeds, Seeking them wholly in the outer life. And heedless of the encircling spirit world, Which though unseen, is felt, and sows in us All germs of pure and worldwide purposes.

—Lowell

THE IMPROVEMENT ERA



Bishop: ARE YOU USING YOUR YOUNG PEOPLE?

By Marvin O. Ashton

OF THE PRESIDING BISHOPRIC

SOMEONE has wisely said, "Youth for action, age for wisdom." This is very true, and it is also true that there is no substitute for experience, but you will not function one hundred percent unless you call into your councils the young people. Have your ear to the ground and be sure you hear distinctly the patter of their feet. Don't forget what youth has done for the world. We need the inspiration of the red corpuscles of their blood. Invite them into your councils. If you want to get into a rut, keep away from close contact with your boys and girls. "The only difference between a rut and a grave is that one is deeper than the other." Have the youth at your elbows when you do your planning, and let them help execute the plans with you. The problems of the youth have probably never been so great as they are today. If ever they needed the hand of older people on their shoulders to guide them, it is now. One of the wisest things said by the Prophet was, in effect, "Teach people right principles and let them govern themselves." And don't forget for a minute that this philosophy applies to youth. Bishop, let them govern themselves. Let them feel they are directors in your ward corporation. The corporation needs the vision and, if you please, the vitality and spunk of the youth. Let us, who are not so young as we used to be, and we mean emphati-

cally those of us holding positions of presidency and leadership in this Church, keep the youth close to us. The young need the experience of the older folks, but, we equally need the vision and viewpoint of our children.

PLEASE keep in mind, Bishop, that one of your major responsibilities is the youth. It is largely true that if you take care of the youth, you take care of all.

Let there be some who haven't heard the following story—may we repeat it. It so well clinches this philosophy, we'll risk being on the side of triteness in hope clarity will overcome it. This story has been very aptly used by Bishop Richards:

The father wants to read the newspaper, but he is disturbed by his inquisitive son who is demanding his attention. The father has a bright idea and decides to occupy the boy's attention another way. He rips from a magazine a page on which is a map of the world. Thinks he, "I'll make a jig-saw puzzle of the map of the world and while this lad is laboriously putting it together, I'll have an hour of peaceful bliss reading the news." A pair of scissors

is brought into play and the page is cut into a hundred pieces. The boy sets to work, but the good dad has only five minutes of peace! The map of the world is all together again—every piece of it in its place. But what happened? How could he finish the task so quickly? The boy's answer was enough, "You see, Dad, on the other side of the page where the map was, was a picture of a boy. I put the boy together and the world took care of itself." If we would take care of the boy, the world would be all right.

A good portion of the mistakes of adults are traceable to misguided youth, and half of the misguiding is because we who represent the leadership of the Church forget what we used to be and what we used to like to do. Let's get close to youth and feel their pulse. Yes, let them help shape their own destiny. Let them in on our councils. Whether we are dads or mothers, leaders, or associated in some way with the young people, let them in on our councils.



—Illustrated by Nelson White

PALESTINE IN THE DAYS OF THE

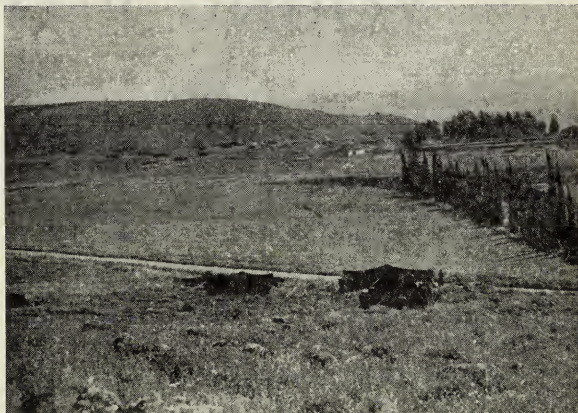
I will life up mine eyes unto the hills,
From whence cometh my help.
My help cometh from the Lord, which made
Heaven and earth.

(Psalm 121:1, 2)

PALESTINE is a very small country. If we include the plateau country east of the river Jordan, it is about the size of the state of Vermont or New Jersey. The heart of Palestine, however, where most of the events recorded in the Bible occur, is about eighty-five miles in length by forty-five miles in width. Within this small territory, there are varied scenery and climate. Deserts and mountains are interspersed with beautifully wooded and grassy valleys. No country in the world produces a larger variety of wild flowers, unless it is the Valley of the Great Salt Lake. The beautiful Plain of Sharon has been sung into Hebrew literature by the familiar verse in the Song of Songs: "I am the rose of Sharon, and the lily of the valleys." The Savior walked through fields of anemones, the most abundant and conspicuous flower found in Palestine. The flowers are of different colors—blue, white, and red. But the color most frequently seen is the brilliant scarlet. One author writes: "It is a gorgeous sight to see a field of these anemones, spread out before us like a gaily colored carpet. They grow everywhere on the hills and plains, but nowhere are they more beautiful than on the Plain of Sharon, where they are scattered luxuriantly over the broad fields." This was doubtless the flower Jesus plucked and held up before his audience when he said:

... Consider the lilies of the field, how they grow; they toil not, neither do they spin: And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these. (Matt. 6:28, 29.)

To the north of the Holy Land lie the mountains of Lebanon, where rises the Jordan River, which flows into the Sea of Galilee—clear, blue, and fresh. The Sea of Galilee is only two and a half miles in length from north to south, and not more than a mile in width. The country around it was watered by streams from the neighboring hills, and the sun warmed it into tropical fertility. In the time of Christ, the waters of the lake were plied by four thousand vessels of every description, from the war-vessel of the Romans to the fishing-boats of the towns. The plain around the lake was an earthly paradise according to Josephus. To this day, wild flowers spring up everywhere. Tulips, anemones, and irises carpet the ground. The shore of Galilee is "gently embayed and the beach is pearily white and edged by lovely oleanders." The ruins of towns are found along the shores of the lake among which are those of ancient Capernaum. Bethsaida was perhaps the



THE SITE OF BETHSAIDA, THE SUPPOSED PLACE OF THE MIRACLE OF FEEDING THE FIVE THOUSAND WITH THE TWO FISHES AND THE FIVE LOAVES OF BREAD.

—Photos, Underwood & Underwood

best known of the ancient towns, and "here we may safely fix the scene of the miraculous drought of fishes and the subsequent call of Peter and Andrew, James and John." Northward about a mile and a half from Bethsaida was Capernaum, and during the past few years, the Palestine Exploration Fund has discovered the ruins of many of the old synagogues, as well as some Greek temples. Josephus speaks of the many beautiful homes that were erected on the shores of the lake.

Palestine is a country of plains, plateaus, sand-hills, deserts, snow-capped mountains, river-valleys, and mountain gorges. Hot sulphur springs, steep escarpments, and howling wildernesses, caves for robbers, and volcanic craters, add to the strange character of the land. The cyclamen or lovely primrose is a native of Palestine, and the old-fashioned hollyhock received its name from the holy-hocys of the Holy Land. The seeds of the hollyhock were brought into England by the Crusaders in the eleventh century and the Puritans introduced the flower into Massachusetts. The Spanish padres also brought the seeds of the hollyhock to Spanish America, and in the eighteenth century hollyhocks were growing profusely at the old Spanish missions in California. The maidenhair fern grows in the crevices of the rocks and in the caves. Lilies, crocuses, and narcissi, the red anemones, and wild roses cover the hills in spring-time; and the papyrus reed grows in the marshes of the streams. Palestine is the native land of the palm and fir tree, of olives, apricots, figs, and grapes.

It is a country for all kinds of birds. Of the ravens alone there are seven different kinds. There are bears, hyenas, wolves, and jackals; lizards, snakes,

bats, and enormous grasshoppers. Lions lived in the Jordan valley and are often referred to in Holy Writ.

MOUNTAINS AND CLIMATE

HIGH and impressive mountains are characteristic of Palestine. Mount Hermon, to the east of the mountains of Lebanon, Mount Tabor, one of the most beautiful and singular mountains, and Mount Carmel, on the borders of the Mediterranean Sea rise majestically to the sky. The melting snows on Mount Hermon are the sources of the River Jordan, and into the vales of this mountain, some believe Jesus went just before he left Galilee for his final journey to Jerusalem. The cedars of Lebanon are like the redwoods of California, and Isaiah calls them "the glory of Lebanon." It was these trees that Hosea, the poet-prophet, referred to when in his deep feeling he wrote the beautiful words found in the Book of Hosea (14:4-7):

I will heal their backsliding, I will love them freely: for mine anger is turned away from him.

I will be as the dew unto Israel: he shall grow as the lily, and cast forth his roots as Lebanon.

His branches shall spread, and his beauty shall be as the olive tree, and his smell as Lebanon.

They that dwell under his shadow shall return; they shall revive as the corn, and grow as the vine: the scent thereof shall be as the wine of Lebanon.

Mount Carmel is called the mountain of rains. Located on the Mediterranean Sea, it rises eighteen hundred

SAVIOR

By President Levi Edgar Young OF THE FIRST COUNCIL OF THE SEVENTY

feet above the sea, and owing to the heavy dew that falls every night, it is green the year round. It is a perfect garden of foliage as it towers above the wheat fields and vineyards, orchards and groves of oak. "It was always a sacred retreat; even before the Hebrews found it, its caverns and oak groves offered seclusion for those who wished to meditate." Here Elijah brought the people to raise their thoughts of God above the common level. Beautifully has Elijah's life been connected with the idea of a divine Providence ruling nature and sending the rains for the fields and providing the "many waters!" (1 Kings 18:20-46.)

Palestine, like our own country, has both a dry and a rainy season. The winter from November to April is the time of rains, but when the winter fails to bring moisture, there is danger of a famine in the land. During the reign of

A land of wheat, and barley, and vines, and fig trees, and pomegranates; a land of oil olive, and honey;

A land wherein thou shalt eat bread without scarceness, thou shalt not lack any thing in it; a land whose stones are iron, and out of whose hills thou mayest dig brass.

When thou hast eaten and art full, then thou shalt bless the Lord thy God for the good land which he hath given thee. (Deut. 8:7-10.)

When the crops failed, the Israelites turned to their Creator as the giver of rain and sunshine and the harvest. The prophet Joel writes:

Be glad then, ye children of Zion, and rejoice in the Lord your God: for he hath given you the former rain moderately, and he will cause to come down for you the rain, the former rain, and the latter rain in the first month. (Joel 2:23.)

They had their planting songs as well as their harvest songs, and like the

yea, the Lord breaketh the cedars of Lebanon.

He maketh them also to skip like a calf; Lebanon and Sirion like a young unicorn.

The voice of the Lord divideth the flames of fire.

The voice of the Lord shaketh the wilderness; the Lord shaketh the wilderness of Kadesh.

The voice of the Lord maketh the hinds to calve, and discovereth the forests: and in his temple doth every one speak of his glory.

The Lord sitteth upon the flood; yea, the Lord sitteth King for ever.

The Lord will give strength unto his people; the Lord will bless his people with peace. (Psalm 29.)

Like the Israelitish prophet, the Navajo sings of the rain:

Far as man can see,
Comes the rain,
Comes the rain with me.

From the rain Mount,
Rain Mount far away,
Comes the rain,
Comes the rain with me.

Mid the lightnings,
Mid the lightning zigzag,
Mid the lightning flashing,
Comes the rain,
Comes the rain with me.

Through the pollen,
Through the pollen blest,
All in pollen hidden
Comes the rain,
Comes the rain with me.

Far as man can see,
Comes the rain,
Comes the rain with me.

Judea was never a great agricultural land or country, however. From the dawn of history it was a pastoral land, and "the figure of the shepherd with his flock moves across every page of her history." David, the greatest of her kings, and Amos, the first of her writing prophets, come from the sheep folds and from following their flocks. The figure of the shepherd is taken often to express the best aspect of human rule, and Jehovah is referred to as a shepherd of his people.

The cities of Palestine were small, even Jerusalem in all her glory did not rise to be a Babylon or Ninevah. In the book of Judges, it is called "Jebus, which is Jerusalem, the city of the Jebusites." (Judges 19:10-11.) The city is situated in the midst of the mountainous table land, and is surrounded by beautiful valleys. It was the seat of Israelitish royalty, and became the center of the chosen temple of God, which took the place of the old tabernacle of hosts.

If there is a place on earth sacred to the hearts of men, it is Bethlehem. "From that little town of Judah has gone forth a power which has affected the whole course of the world's history. . . . It was in Bethlehem that Jesus was born.

(Continued on page 522)



THE SEA OF GALILEE

King Ahab, there were three years of drought, and the people suffered greatly. Elijah's words to Ahab, the king of Israel, are indicative of his concern for the welfare of the people. He has been called "the grandest and most romantic character that Israel ever produced." In days of famine, he had that faith that caused the rains to descend upon the lands, and the kingdom of Judah under Ahab was saved.

FARMING and SONG

FARMING was the chief occupation of the people of Palestine from the earliest days. When the children of Israel reached the borders of the Promised Land, the Prophet Moses wrote:

For the Lord thy God bringeth thee into a good land, a land of brooks of water, of fountains and depths that spring out of valleys and hills;

Give unto the Lord, O ye mighty, give unto the Lord glory and strength.

Give unto the Lord the glory due unto his name; worship the Lord in the beauty of holiness.

The voice of the Lord is upon the waters: the God of glory thundereth: the Lord is upon many waters.

The voice of the Lord is powerful: the voice of the Lord is full of majesty.

The voice of the Lord breaketh the cedars;

WHITE SISTER

By
Georgia
Moore



THEN BROWN TULE
BECAME AWARE OF
A THIRD FIGURE

A WHITE captive! What a thrilling thing to have, thought Brown Tule, the seventeen-year-old Apache girl. A captive from the strange circle of white teepees that could travel—the caravan of covered wagons! The council of warriors and old men had already decided to try to get one of the strange people.

As yet, Brown Tule had never seen one of them. Only this morning had she discovered the caravan, like a monstrous white serpent, crawling down from the pass in the mountain ridge and coiling itself at the spring in the cottonwood glade.

It had been Brown Tule herself who had seen the wagon train first. She had been afraid, for she had not known what it was. But there was one who *did* know—Bow String, the Chief's son. In fact, he had once lived with white people in just such a moving camp for several weeks. Now, seeing Bow String's face, Brown Tule was not so afraid, and she was very glad she had been the one who had discovered the caravan.

"Brown Tule," suddenly a voice called her out of her reverie. "Look at my beads."

The girl turned to see her girl friend, Mocking Bird, holding out her necklace of polished bones. In the center was a huge, pointed tooth of some strange animal.

"Bow String gave the tooth to me—all polished and ready to put on the string," Mocking Bird explained.

For a moment Brown Tule ducked her head. She did not want the other girl to see the spark of envy in her eyes—and the disappointment. If Bow String had only given her a bead for her string, Brown Tule would be the happiest girl living beside the lake!

"Oh, well, he must have given it to Mocking Bird before I found the caravan of wagons," Brown Tule sighed to herself. Maybe now he would give her something since she had discovered the strange caravan.

"What do you suppose it will be like, Brown Tule, to have a white person in our camp?" Mocking Bird suddenly asked.

"Especially if it were a girl like us," Brown Tule answered. "She would talk different, act different—and oh, the clothes she would wear!"

"A white sister, Brown Tule."

A sister! That is, a sister to *herself*, Brown Tule said in her own mind. Mocking Bird had plenty of sisters—three of them—but *she* had none.

THE sun was warm, but there was coolness in the shade along the lake. Birds singing on bending tules seemed to foretell of autumn that was coming; and the cattail stems of the reeds that grew up from the water's edge were nearly turning brown. Crickets chirped, frogs splashed into the water now and then, and the red children of the lake chattered.

"Brown Tule, do you think if we go across the lake we might see some stray creature from the caravan?" Mocking Bird asked her friend.

"Yes, Mocking Bird, maybe we could."

Silently, the two girls rowed the canoe across the lake till they came to the shallow water. Then they waded ashore, pulling the boat with them and tying it to a willow that bent over the water.

"I'm going down the lake to the river

that empties into it," Mocking Bird announced. "Why don't you go up the lake?"

"All right," Brown Tule agreed. "Don't wait for me, because I'll circle around the upper bend and walk on home."

Brown Tule liked the feel of the grass under her bare feet as she trod along. But there was no sight or sound to indicate the presence of any strange human. The crickets chirped, flies buzzed, frogs splashed into the lake; and the only silence was that which surrounded Brown Tule herself as she picked her way through the brushy habitats of all the little lake creatures.

No sign of any strange person greeted Brown Tule's eyes until she reached the bend itself. Then she saw a track in the moist sand. It was such a queer one; a foot without toes, a heel that made a deep square dent in the damp earth. Brown Tule was shocked at the sight. There were several tracks making a straight course across the sand. They *must* be prints made by one of those new, strange people. What queer moccasins they must wear!

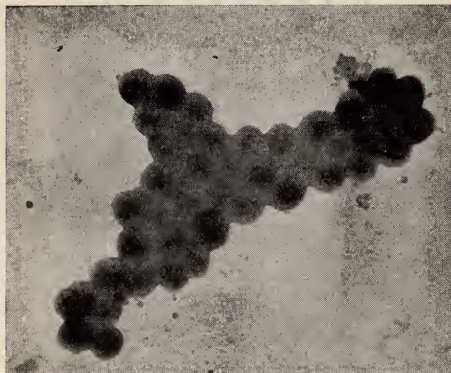
Brown Tule's heart was beating very fast. For long moments she stood and gazed at the footprints. She tried to follow their course, but they disappeared into the grass, the rocks, or the shallow water near the shore. Look as she would, Brown Tule could not find a trace of them again; so she returned to study the ones she had first found.

What were those queer colored rocks or grains of sand shining in her eyes? There were two of them, colored like the feathery clouds at sunset. She picked them up. Then she saw that they had holes in them to be run on a string. And they must surely belong to the person who had made those footprints!

(Continued on page 520)

THE IMPROVEMENT ERA

PENICILLIN—The Wonder Mold



Photographs
by
R.C.A.
Electron
Microscopes

THE story of penicillin is one of the most dramatic to come from this war. Moreover, it is one of the greatest blessings to man, a constructive gift from the general devastation of the war. Its rapid development as a tool in healing man resulted from a simple observation by a trained mind followed by the careful research and close co-operation of hundreds of scientists and technical men in many fields in universities, the medical profession, industry, and government agencies, as well as Anglo-American cooperation.

The list of bacteria against which penicillin is effective is impressive indeed, including streptococcus infections, such as in childhood fever and many cases of serious poisoning; staphylococcus organisms as in boils, carbuncles, serious infections of bone and other organs; pneumococcus in pneumonia; anthrax; diphtheria; tetanus; gas gangrene; gonococcus; meningococcus, actinomycetes; the "woody tongue" of cattle, and sometimes human disease; and the spirochete of syphilis. Recent reports record success in treating cerebro-spinal meningitis, inflammation of heart muscle (myocarditis), inflammation of bone marrow (osteomyelitis), and inflammation of body tissues (cellulitis), and in the treating of relapsing fever and psittacosis or parrot fever in mice.

There is no universal cure-all in medicine, and penicillin is no exception. As with the sulfa drugs, penicillin has limitations. Penicillin does not affect tuberculosis, plague, chlorea, malaria, undulant fever, and the colon bacillus and related organisms. It is effective against streptococcus, pneumonia, and gonorrhea infections which resist sulfa drugs. However, there are no unpleasant after-effects which are sometimes found with sulfa drugs. On those organisms where both the sulfa drugs and penicillin are useful, the latter is usually quicker and

more effective. Sulfas are also still necessary for intestinal infections, the colon bacillus infections of the urinary tract, and as a protective in epidemics of pneumonia, meningitis, and other diseases. In present practice forty to one hundred twenty thousand units per day are given gradually by vein or intramuscular injection for about a week to cure the average case of an infection in the body. For application to wounds, depending on size, about fifty thousand units in a salt solution are used.

The restriction of the growth of one organism by another has been known since 1877 when Pasteur and Joubert noticed that anthrax bacilli were prevented from growing when certain other organisms were present. The effect is a result of products formed by one organism which interfere with another and are called "antibiotics." The earliest antibiotic, pyocyanase, was in-

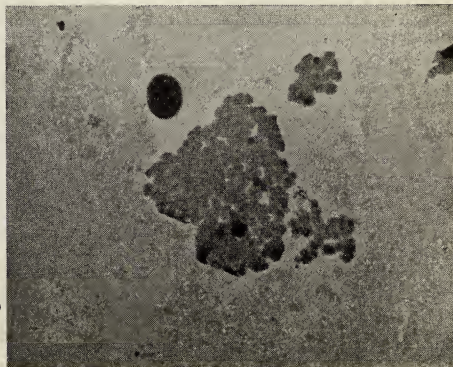
troduced into medicine in 1898 by Emmerich and Loew. It has the power of killing some of the bacteria which cause disease in man. Another substance, gramicidin, discovered by Dubos in 1939, can be used for local disinfection of wounds, but it is too toxic to be introduced into the blood stream.

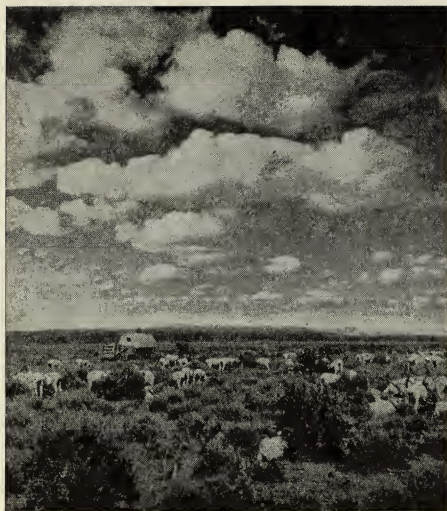
IN 1920, Dr. (now Sir) Alexander Fleming at St. Mary's Hospital, London, noticed that colonies of *staphylococcus aureus* (pus germs) on an agar plate were killed in the neighborhood of a contaminating dark gray-green mold colony, not unlike the molds which grow on stale bread or cheese. Grasping the importance of what he saw, Dr. Fleming, who was interested in antiseptics, cultured the mold, *penicillium notatum*, and found that the mold produced in the broth where it was growing a substance which he named penicillin, a substance powerful enough to prevent the growth of many germs when the broth was diluted eight hundred times. He further found that the penicillin did not harm the white blood cells which are in themselves bacteria-fighting.

Attempts to purify and isolate the penicillin were not very successful since it is so unstable. In 1939, Professor (now Sir Howard since he and Dr. Fleming have recently been knighted) H. W. Florey with groups of distinguished collaborators in Oxford and

(Continued on page 526)

These photographs reveal the effect of penicillin on disease-bacteria. These micrographs show the bacteria *staphylococcus aureus* magnified 38,000 times with the R.C.A. Electron Microscope. The bacteria shown above as a grape-like cluster before penicillin is introduced and (right) after penicillin has affected the infectious germs.





—Photograph by
Henry H. Graham

PIONEER SHEEP

East, and she seems as much entitled to it as anyone. Her grandson, Parley A. Murdock, says she had three ewes and a ram, and that the Murdock family always kept sheep from then on. He is an elderly veteran now, living in retirement at Heber City, Utah, and says he took the first sheep up Provo Canyon in 1874 to the Deer Creek area for summer grazing.

Sally Murdock lost her husband and one son in the early days of the Mormon exodus from the East. The thrifty widow had the back of her wagon cut so three sheep (or four) could be led under it. Then, while her eldest surviving son—Joseph Stacy Murdock—helped drive the company's cattle herd, the youngest son—fourteen-year-old Nymphas Coridon Murdock—drove the family's ox-and-cow team in bringing this first consignment of standard-type sheep into the unsettled wilds of Utah.

Mrs. Murdock sheared those sheep many times, as most pioneer women did with their flocks, sometimes even herding them as well. She washed the wool, carded, spun, and dyed it, then wove it into cloth to make clothes for herself, her two sons, and others who did not have such a luxury. One of her women pioneer friends said:

When Sally came here, she had made nine beautiful pairs of fine wool hose in bright colors, some in design. As a special favor to her girl friends, she would let them wear a pair of her stockings to match a new dress when they were going to a dance.

Those pioneer sheep growers had unique methods. They would often drive the sheep through a stream to help wash the sand out of the wool so it could be carded and spun more easily. In later years, when alkali showed up in the clay lands, where irrigation water was used, early residents recorded that pioneer sheep growers around Mantti discovered that the alkali, or saleratus, was good for washing wool. When this brittle, crusted substance dried out in the spring, it was gathered and used to cut the grease on the sheep, leaving the wool white and fluffy. This practice continued until some persons gathered it too near the surface of the ground, getting dirt in it, then other washing methods had to be found.

SHEEP herding was a dull business in pioneer days, as it is now. To break the monotony, boys found sport in watching rams fights—often enticing them into it. It would make anybody shiver to watch a pair of hostile rams

"DUMB as a sheep" has long been a symbol for witless people. A classic slur on these defenseless animals is that old conundrum: "If there are ten sheep in a pen and one gets out, how many are left?" When you say "Nine," the retort is: "Well, you sure don't know sheep."

Then there is that opprobrious term at the stockyards—"A Judas"—meaning the goat or animal trained to lead his mates into the slaughter pens, where he leaves them to their death and returns for another batch of victims.

On the other hand, it would be hard to prove that any other animal has contributed more to the welfare and progress of mankind than has "the poor, dumb sheep." The earliest sagas of recorded history bear evidence of this service. You find sheep literally roaming all through the Bible and other historical records of civilized man.

There is the story of Abel, that the offering from his flocks was more acceptable to the Lord as a sacrifice; of Noah who was admonished to take into the ark two animals of every kind; of Moses, tending sheep when the Lord appeared to him in the burning bush. And to whom but lowly shepherds, watching their flocks in the hills of Judea, was announced the greatest event in human history—the birth of the Savior in a humble livestock manger.

This ovine halo has been transmitted on down through every movement of people. Probably no migration in history was ever planned that did not include sheep for clothing and food. In colonial days, sheep landed with other newcomers at Plymouth Rock and Jamestown. Thomas Jefferson, James Madison, and Consul Jarvis, during the period of about 1800 to 1820, imported purebreds and

launched the first general improvement of the American sheep industry.

WHEN the Mormons trailed westward across the Great Plains from the Missouri River to the Rocky Mountains, over hundreds of miles of wild and rugged country, sheep were in the caravan. An historic milestone in the industry was September 22, 1847, when Sally Stacy Murdock arrived in Salt Lake Valley with three sheep trailing her emigrant wagon.

A small band of Mexican or Spanish-type sheep was in the region before that, but these woolies brought in by the Mormons were the first eastern sheep to reach the land that is now Utah. One source on Mormon history says 358 sheep were listed among livestock brought by the emigrants of 1847.

Well aware that they were headed for a primitive wilderness, where no industries or permanent settlements existed, Mormon leaders had foreseen the need for livestock by which to furnish food and clothing, besides manufacturing materials and other goods to insure their self-sustaining existence.

Thomas Grover was one of the immigrants who arrived with sheep and other livestock about the same time as Mrs. Murdock and her company, for he herded his flocks that fall in the foothills north of Salt Lake City where the town of Centerville was founded.

Grover has sometimes been credited for having brought the first eastern sheep to Utah, but that question depends on whether his company of Mormons reached Salt Lake valley ahead of the group Sally Stacy Murdock belonged to. That plucky widow has been frequently given the historic honor of having arrived first with sheep from the

By Lamont Johnson

CONDENSED FROM "THE WESTERN FARM LIFE"

suddenly face each other, duck their heads and back off a few yards, and then come crashing together in a terrific head-on collision. Sometimes one would be knocked out or be so jarred that he would walk away in a mopish gesture that his opponent was victorious.

Many other episodes could be related in telling how the sheep and wool industry developed from almost primitive methods in those pioneer days of the West. All of these, one improved upon another, confirm the adage that "necessity is the mother of invention," for out of them came a breeding enterprise that has won worldwide prestige.

Miles Goodyear was the man who had Spanish-type sheep in that Utah area before the Mormons arrived. About 1842, he had established trapping and trading headquarters on the Weber River near the present site of Ogden. Here he had different kinds of livestock, including horses, cattle, sheep, and goats. One day in July, 1847, Goodyear was riding in mountains east of the Great Salt Lake, when he encountered one of the first companies of the Mormon expedition as it neared the end of its historic exodus.

One source says Goodyear immediately started negotiations toward selling his holdings to the newcomers by advising them that the route down Weber River was much the better for reaching the Great Salt Lake. Mormon scouts, however, ruled otherwise, and the immigrants followed a more southern route which they called Emigration Canyon to their destination into what is now Salt Lake City.

Brigham Young had brought his followers to this distant land so they could be alone, with no outsiders to mingle with, or to continue the persecutions from which they had fled in their long migration across the Great Plains and the Rocky Mountains. He authorized Captain James Brown to buy out Goodyear's holdings.

With money brought back from California as pay for Mormon soldiers serving in the United States Army, Captain Brown completed his negotiations November 25, 1847. At a price of nearly \$2,000, he secured full title to all of Goodyear's holdings on Weber River, to which Goodyear claimed ownership through a special grant given him by the government of Mexico before the Mexican War victory won the land for the United States.

Captain Brown's purchase covered

"a deed to the land, all of Goodyear's improvements, 75 cattle, 75 goats, 12 sheep, 6 horses and a cat he had bought earlier in the year from one of the Mormons."

Thus, while this bit of recorded history leaves no doubt that Miles Goodyear had obtained a few of the native Mexican-type sheep which had been slowly spreading over the western country, since the time of Coronado and Escalante, the pioneer Murdock family and other Mormons still held the honor of having brought in the first standard breeds on which Utah's great sheep and wool industry was founded.

No time was wasted in developing that industry. When Brigham Young went back to Mormon headquarters at Winter Quarters, Nebraska, he gave his remaining followers there a message dated December 23, 1847. In telling them of the new settlement on the Great Salt Lake, and what goods were needed, he said:

Bring with you all kinds of choice seeds of grain, vegetables and fruits, shrubbery, trees and vines, also the best stock of beasts, bird or fowl of every kind, also the best tools and machinery for spinning or weaving or dressing cotton, wool, flax or silk, or models and description of the same . . . and the same in relation to all kinds of farming utensils and husbandry, such as corn shellers, grain threshers and cleaners, smut machines, mills, etc.

That exhortation was fully complied with, and it was followed by others in the ensuing years. Nearly every com-

pany of Mormons that came to Utah brought one or more cows, sheep, other livestock, and all sorts of equipment for building up the western land.

THE first known manufacturer of woolen goods in the new territory was Matthew Gaunt. He advertised in the Church newspaper, *The Deseret News*, on July 10, 1852, that he was prepared to card wool at his woolen factory on the Jordan River, ten miles south of Salt Lake City. He solicited wool from all producers in Mormon settlements which were already branching out in all directions.

Gaunt had started his establishment in 1851, and announced again in November, 1852, that he had started weaving cloth materials. Within the next several years, numerous other businesses of the same kind got under way. Improved machinery was hauled across the plains as fast as it could be obtained, for Brigham Young's guiding principle was to make his people as independent as possible by inducing them to provide for themselves in every way they could.

Instead of the isolation they had sought, no sooner had the Mormons started building their homes and industries than a still greater migration put them on one of the heaviest traveled routes in American history. Gold discovery in California brought thousands of travelers through the new Utah settlements—a fact which proved to be a blessing in disguise.

By the time they reached Utah, hundreds of gold-seekers either became impatient over the slow traveling, or found themselves short of feed for their weary animals. They were glad to sell these at bargain prices to the Mormons for enough supplies to enable them to hurry on to the California gold fields ahead of their competitors.

Thus, the Mormons obtained sheep, cattle, horses, and all kinds of equipment in quantity and at prices they could not have paid at the usual mode
(Continued on page 525)

—H. S. Forest Service Photo





TRIAL BY FIRE

By Lieutenant Ray R. Canning

IN the fall of each year, in the mountains near my home, we are troubled by terrible and consuming forest fires. Their magnitude is appalling and their power devastating, and so it becomes the duty of every available man to aid in their control. Since my boyhood days I have gone with the men of our valley to help save what we could of nature's great crop of timber. And up there where the smoke was thick and the heat intense, I learned one of my first lessons about nature and her ways of self-preservation. We might call it her *Trial by Fire*, for that it surely is.

From my experiences there I learned that the *Pinus Murrayana*, more commonly known as the Lodge Pole Pine, is the only tree in that locality which is able to survive the great fires. In the path of their destruction, invariably I found a new life—small pines beginning a new forest. This mystery troubled me considerably until I investigated and found its answer. This is what I learned:

As flames rage through the forest, killing as they go, the very blaze which immolates also perpetuates. The Lodge Pole Pine alone uses the fire to defeat its own purpose. It employs the same heat which kills it to open its cones and release its seeds. These in turn fall to earth, embrace the soil, and begin new life.

I HAVE often thought of this miracle of adaptability, and philosophized about the tree's genius for bringing good out of disaster. I have thought, too, of Cotton's words, that "the purest ore is produced from the hottest furnace, and the brightest

thunderbolt is elicited from the darkest storm." And when faced with problems which confront every man who has left his home to join her defenders, I have often recalled this experience and the lesson I gained from it. I think of nature's trial by fire; and I recall the fact which so many of us forget: That "he who wrestles with us strengthens our nerves and sharpens our skill. . . . Our antagonist is our helper. The weak sinews become strong by their conflict with difficulties. It can not be too often

A ROADSIDE IN AUTUMN

By Mary C. Shaw

THEY fall in drifts of crimson, bronze, and gold,

Leaves cherished by the summer's warmth and dews,

To blanket the roadside flowers from the frost

In colors rivaling a sunset's hues.

Wild cherries turn their dark cheeks toward the sun

Flinging a faint rich perfume on the air;

Birds softly cheep with cricket orchestra

To One who understands a creature's prayer,

For He who wafts the downy milkweed up Snow-white against the heaven's azure dome

Guides well a long flight south through day and night,

Gives food and drink, safe haven of new home.

All this sweet autumn beauty has a part . . .

To warm and cheer and strengthen every heart!

repeated that it is not helps, but obstacles, not facilities, but difficulties that make men." I think of these things, and then I stop feeling sorry for myself. I thank my God for the privilege of having tests to endure, and I ask him for strength that I might overcome them and thus become stronger in so doing.

YOU parents at home should not be misled. Your sons in the service are standing great tests. The full power of evil is leveled against them. Immorality is almost universal; temptation is everywhere. An opportunity to "experiment" is always before them. Each day, they stand a trial by fire as intense as that of the Lodge Pole. Remember that when you think of them and write to them. But remember, too, that each test they overcome makes them stronger. I would suggest that often you remind them of this. Help them to realize, by every means available, that the result of becoming masters over small trials is the development of strength with which they may overcome greater ones. Help them to see that by so doing, they build strength of character and resistance to evil just as surely as through their morning calisthenics they build strong muscles and bodies. Help them to realize, also, that your greatest desire is that they should return clean and fine—better men, even, than they were when they went to war. Tell them often of the confidence you have in them; give them this added source of strength from which to draw. Then help them to be optimistic, to realize that these things which seem so difficult are really tests—opportunities in disguise—a challenge to a fighting man! Do these things, and when the flames of worldliness begin to lick at the virgin forests of young Latter-day Saints, they will understand the cunning of the adversary and they will grow straight and strong in faith. They, too, will stand their Trial by Fire.

GIRL IN A PINK Fascinator

By EZRA J. POULSEN

HE was just a slip of a girl, wearing a bright pink fascinator and a gray raincoat, with a soldier's jacket folded neatly over one arm. When I first saw her through the bus window, coming out of the station at Ogden, Utah, I wondered which one of Uncle Sam's boys made it a practice to leave the upper part of his uniform in the custody of his girl friend.

A moment later, she came in out of the mist of fine rain. There was an undertone of seriousness in her blue eyes, though her lips registered an appealing smile, and her curly ash-blonde hair seemed unusually girlish.

"May I sit in this seat?" she asked politely.

"Certainly."

I moved over. She took off her fascinator, shook out the raindrops, and folding it with meticulous care, laid it on her lap over the jacket. My eyes seemed rivited to the uniform, and she sensed the necessity of an explanation.

"I'm going up to see my husband," she said, as we rolled out into the highway. "He's at Bushnell."

"Bushnell?" I repeated, suffering a mild shock; for instantly, I visualized the huge aggregation of new buildings huddled close to the Wasatch Mountains. Bushnell is one of our greatest military hospitals, where thousands of soldiers, sailors, and marines are fighting the toughest of all battles—the battle to get back to health.

My flood of questions was not asked. They were unnecessary.

"Jim has been up there for over a month. It's getting cold now, so I'm taking his jacket," she remarked in simple eloquence. "He has a head wound. They don't seem to know how he's going to get along. The doctors are puzzled." She paused, as if to quiet a tremor in her bosom, then went on. "I have a job in a war plant, but I manage to get up to the hospital every day."

This was amazing, for the hospital is twenty-five miles from Ogden.

"It costs a dollar for each round trip," she explained. "But I've not missed once in thirty days," she added with a touch of pride. "It means so much to Jim."

The rain was getting heavier; and the sodden fields and orchards, flying past the window, were cheerless in the drizzle.

I asked her where she was from.

"Ohio," she replied with a far away look. "I never saw mountains before; I didn't think I ever would; but they're beautiful. If Jim gets better, we're going back home. He can have his old job in

the garage. Oh, that would be grand!" She rested her head against the back of the seat and closed her eyes; a sigh escaped her lips and trembled through her slender body.

Then, in a moment she was alert again, vibrant with the eager courage of youth.

The rain continued to increase. She tied her fascinator over her head, as we neared the stop. "It's a mile and a half up to the hospital, but I don't mind the walk—nor the rain, either."

The bus lurched to a stop. She smiled

and said good-bye very pleasantly. Then, I saw her going up the road in the rain. Her chin was up, and she walked with the spirited courage of a soldier. We rolled on, and I looked back. At the crest of the first hill, she seemed such a child in her pretty pink fascinator, and her gray raincoat seemed almost to blend with her surroundings, but her step was as spirited as ever, and she didn't pause even a moment for breath.

And this, I reflected, is one of the kids we thought were soft and spoiled. I pray God that Jim may get well.



His Secret Weapon—

LETTERS

By Helen Bay

DISCOURAGEMENT, loneliness, and temptation are his enemies; his inner strength, his shield. He is in constant need of the fortifications of our love and confidence; he must receive new supplies of strength from the vast reservoir of the gospel. Our letters to him can be the supply ships which bear reserves of such vital cargo.

* * *

We have wonderful methods of saying farewell to our Latter-day Saint Johnnies when they go off to fight. Can you remember how your own brother, perhaps, was honored in sacrament meeting, and praised in Sunday School? He was pointed to with pride by the grownups and observed with admiration by the children. He was given encouragement by his bishop, and reminded that he was going on a mission now as truly as if he had been duly called and sent into a field of labor by the Church authorities. He was told that he must now preach Mormonism by living it. He left you amid fanfare and half-concealed tears, carrying with him the strength of his high ideals and religious beliefs.

All this is very fine, indeed. The warmth of his send-off helped him over the first difficult adjustments of a new kind of life. He was enthusiastic and eager to do his part and to bring honor to his family and to his Church.

* * *

It is not the violent opposition to his ideals that endangers his faith. It is the intangible indifference to religion, the insidious effect of daily contact with worldly concepts that is telling on his inner strength.

We Mormons have prided ourselves on being a "peculiar people." We can well maintain our difference among ourselves, but this same peculiarity can give one lone Latter-day Saint service man abroad a sense of loneliness and isolation among others. On the other hand, he may, in adjusting himself to those around him, allow his religion to suffer a gradual dim-out. It is the subtle day-by-day grind, a barely discernible but constant assault on his faith that leaves its mark on him.

His new job, so apart from his past interests and duties, can gradually put his Church into the background. Letters from his friends drop off, one by one. Contact with his old activities is broken. Memories of important experiences in his life at home grow vague. He has gone into a new kind of world, and gone there alone. He lives among new people, works with them, loves and respects many of them, and comes to know them well. It is difficult, in the wear and tear of his new activity, for Johnny to be different, and to teach, through living, his religion.

It's too bad that Johnny must combat this all alone, when, by a very slight effort, we could help him inestimably. The letters his friends and loved ones write can be the link which keeps him in constant contact with his Church and with his priesthood. We can help him meet the great adjustments of the war without the deteriorating effect on his ideals. We can fill in the chinks in his armor and thus help to render impotent the numerous temptations that clutch at his strength and tend to pull him down to a lower level.

Our boys are doing a wonderful job of representing us, on the whole. We can be justly proud of them. Why don't we tell them so? If a fellow knows that his activities are being watched with pride by the people at home, it will be easier for him to keep trying to hit the mark of right living.

This is not just idle talk. Keeping in touch with the boy who is away will bring gratifying results. There are examples of good work being done in this way in many wards. Recently, when it began losing so many of its male members to the armed forces, one Sunday School class took on the magnificent task of keeping in constant touch with all of the absent boys. Now, every week the class members are given assignments of letters to write, and the fellows who are gone receive letters at intervals from some member of the class—a different member each time. They recently mimeographed a list of the names and addresses of the boys who are gone, and distributed copies among the ward members to enable others to write to the boy with less trouble. They sent copies of this list also to the boys themselves, to help them keep track of their former classmates. Interesting enclosures are frequently put into the letters. A boy in Samoa may open his letter from the Sunday School class and find in the envelope the month's ward teachers' message, or the program of the latest sacrament meeting. They sent copies of the conference message to the boys last fall. They enclose invitations to parties in the ward. During the recent *Era* drive, the members of the class dug deep, and, with the additional help of other ward members, obtained subscriptions to the *Era* for every boy who had been called from the ward—whether he had been an ardent Church-goer or not. They are now attempting to continue giving subscriptions to the boys as they go out.

PROJECTS of this kind are wonderful.

Writing letters on your own, to the boys you know well, does much good, as well. You can never know just how important your letter-links to a boy's religious life will prove to be. The very fact that you write to him, however short the letter, will be deeply appreciated by a lonely boy. He may be too busy to answer. That shouldn't stop you. Write anyway.

And aside from the good you may do him and do his friends, through him, think of the pleasure you will get from it yourself.

Nature's Way

(Concluded from page 480)

the home life of the bacteria unlivable to a great extent. Excess water will at least slow down the functioning of the soil bacteria and therefore lessen the rate at which plant food is made available to the plants.

Looking at this problem in a negative way, if too much water is applied to the soil, and therefore too little air is made available, conditions can be such that bacterial life will cease to function. Over a long period, if this continues, plant food will cease to be made available for plants, and plant life will cease to multiply. All animal life in the final analysis is depending upon plant life for its existence, therefore, if plant life is non-existent or seriously handicapped in its development, animal life will vanish from the face of the earth.

Viewed from another angle, if excess water is applied, the percolation of lower depths in the soil or the run-off from the surface will carry available plant food away from the land and it will be wasted so far as a particular farm or piece of land is concerned. This excess water retards the activity of, or kills the bacteria that are beneficial in the soil.

If one who handles soil can keep in mind these fundamentals, he will do everything possible to get the proper combination of air, and soil moisture available for the bacteria as well as the roots of the plants being produced. In other words, the better the home that is made for these beneficial bacteria of the soil, the better will be the home for the thriving of abundant roots and root hairs on the crops being produced. This same favorable combination of natural processes will also make available more plant food for the crops, all of which results in more abundant productivity.

The farmer who thinks of his soil as so much "dirt" will probably not do as good a job of farming as the one who looks upon his soil as literally teeming with bacterial life, placed there by an all Wise Providence as a fundamental process in man's temporal salvation. A proper combination of air, moisture (water) and sunshine (The Vital Triad) is of prime importance in plant propagation. This is nature's way, and she will repay ten-fold for efforts made in cooperation with her in these natural processes.

— LUCY TAYLOR ANDERSEN —



LUCY TAYLOR ANDERSEN

To those who have worked with Lucy Taylor Andersen and have seen her never-tiring zeal for Church work, her vast resources of new ideas and enthusiasms, her genuine love of people and desire to help them, it was no surprise to learn of her appointment July 5, 1944, to the position of second counselor in the general presidency of the Young Women's Mutual Improvement Association. Her Church service has been so large a part of her life that

Second Counselor IN THE GENERAL PRESIDENCY OF THE Y. W. M. I. A.

By *Helena W. Larson*

GENERAL SECRETARY, Y. W. M. I. A.

this new responsibility seemed the logical step forward.

This month marks the publication of a new *Bee Keepers' Handbook* and a *Bee Hive Girls' Handbook*—the work of the Bee Hive committee, but primarily of Sister Andersen who as chairman of that committee has written all of the lesson material. She says of her work, "I am no writer; yet as I would sit at my typewriter hour after hour and day after day, inspiration seemed to come to me, and I was surprised on reading the work afterwards to find how many new thoughts were included there."

Those who have read any of the prodigious number of lessons (ninety) which she has written for the three years of the Bee Hive work attest to the inspiration shown in her writings and the outstanding help her clear, complete guides will be to all bee keepers. Thousands of girls throughout the Church will be inspired and become finer in the months and years to come because of the valuable material she is thus putting into their hands.

Left: Helena W. Larson and Sister Andersen with the new *Bee Hive* band and the *Bee Hive Symbol* book kept in the general board office.
Right: Sister Andersen mounting one of her innumerable paintings.



LUCY ANDERSEN
AS A CHILD

So that you may know Sister Andersen and thus appreciate her as her co-workers do, let us take you back to her first Church service. It was at the age of thirteen that she became a teacher in the Sunday School, and ever since she has been active in one or more of the auxiliaries. Perhaps her love of the gospel has been strengthened by her

(Continued on page 524)



The Church Moves On

Martyrdom Anniversary

CHURCH members everywhere recalled in sacrament services and by other appropriate ways, June 25 through July 2, the martyrdom of Joseph and Hyrum Smith, Prophet and Patriarch, at Carthage, Illinois, June 27, 1844.

Special services were held at Carthage, Tuesday, June 27, attended by Joseph F. Smith, Patriarch to the Church. A fifteen-minute radio broadcast was given over WCAZ, Carthage, at 4:45 which included group singing and an historical talk by Elder Smith. Then the group hurried to the Carthage Jail where, at 5:15, the hour of the martyrdom, Elder Smith offered an inspirational prayer befitting the occasion.

Later in the evening special services were held at the gravesides of the Prophet and Patriarch, and Emma Smith, wife of Joseph Smith. Participat-



OAKLAND WARD, OAKLAND STAKE

has enjoyed the leadership of five faithful bishops since its organization.

Front row, left to right: Bishop Charles C. Carr, Bishop Eugene Jacobs.

Back row: Bishop John G. Shields, Bishop Angus H. Norberg, Bishop J. Rulon Doxey. Each of these bishops has served in the order named.

wearing at the time of his death. According to accounts Hyrum was shot through the back and the musket ball penetrated his body, coming out through a coat pocket and striking the watch. The silver hallmarks on the watch bear the inscription of a London assay office of 1830. It is now the possession of Ralph G. Smith of Salt Lake City, a great-grandson of Hyrum Smith.

Literature Committee

ELDER JOSEPH FIELDING SMITH is chairman of a new committee with Elders John A. Widtsoe and Harold B. Lee of the Council of the Twelve and Elder Marion G. Romney, assistant to the Twelve, as members, which will supervise all books published by and for the Church and all lessons prepared for study in priesthood classes, auxiliary organizations, seminars, and Church schools.

Y.W.M.I.A. Counselor

LUCY TAYLOR ANDERSEN, chairman of the general board Bee Hive committee, has been appointed second counselor in the Y.W.M.I.A. presidency.

Verna W. Goddard has been advanced to first counselor to General President Lucy Grant Cannon, succeeding Helen Spencer Williams who was recently released. Mrs. Andersen, who becomes second counselor, is the daughter of John H. Taylor of the First Council of the Seventy, and the wife of Waldo M. Andersen of the Ensign Stake presidency. She has filled a mission in the Northern States. (See also page 493.)

Board Member

MRS. LEONE G. LAYTON, a counselor in the Wells (Salt Lake City) Stake Relief Society presidency has been appointed a member of the Relief Society General Board.

Primary Board Member

DIXIE PENROSE LLOYD, president of the South Salt Lake Stake Primary Association, has been named as a member of the Primary General Board. The

appointment comes after nine years of service as teacher, counselor in the ward presidency, ward president, and stake president. She is the wife of Ray E. Lloyd, an engineer of the U.S. Public Roads Administration now in Nicaragua.

William F. Nauman Dies

THE gardener who helped make the Salt Lake Temple Square a place of world-renowned beauty is dead. William F. Nauman, 74, was stricken on a train while returning from a vacation. He died at San Jose, California, July 3. A native of Germany he worked in the Peacock Island gardens of Emperor Wilhelm. Later he directed the greenhouses and landscaping on the estate of Grand Duke Franz Joseph. He was baptized in 1897 and soon emigrated. He began his work at the Temple Square January 10, 1904.

Relief Society Report

RELIEF SOCIETY members in sewing projects throughout the Church completed 244,636 articles of clothing and related items during the year 1943. Quilts constituted the largest group of articles made with 23,114 completed. A total of 4488 quilts was made by special assignment for bishops' storehouses. The sewing project work was done by an average of 32,892 women per month, which was an increase of fifteen percent in participation over 1942, although the output increased one hundred percent.

Central Pacific Mission

THE Japanese Mission is now known as the Central Pacific Mission. The First Presidency also announces that this mission will work with Japanese in the Hawaiian Islands and elsewhere in the central Pacific.

Edward L. Clissold who has been president of the Japanese Mission since early in 1943 has been released because of his increased naval duties. Castle H. Murphy, president of the Hawaiian Mission, has taken temporary charge of the Central Pacific Mission, until a successor is named.



HYRUM SMITH'S WATCH

—Photograph, courtesy Salt Lake Telegram

ing with Patriarch Smith, Northern States Mission President David I. Stoddard, Joseph A. McCrea, caretaker of the Carthage Jail, and Wilford C. Wood at Nauvoo were J. E. Vanderwood and J. C. Page, Nauvoo members of the Reorganized Church of Jesus Christ of Latter Day Saints, which owns the property, and Mayor Horton of Nauvoo.

Among the many interesting features presented in newspaper and magazine columns was this picture of Hyrum Smith's watch which the Patriarch was

Argentine Mission

WERNST YOUNG of Colonia Juarez, Mexico, was appointed July 8, by the First Presidency as president of the Argentine Mission. He succeeds James L. Barker who was appointed in May, 1942.



JAMES L. BARKER

W. ERNEST YOUNG

President Young served as president of the Argentine Mission from July, 1935, until October 17, 1938. He will be accompanied again by his wife, Cecile Skousen Young, and their son, Joseph Carl Young, who was one of three children with them on their previous mission.

It is expected that President and Mrs. Barker will return to Salt Lake in time for him to take up his professorship of modern languages at the University of Utah this fall.

Swiss Mission Activities

ELDER THOMAS E. MCKAY, assistant to the Twelve, and president of the European Mission, has received the first word from the Saints in Switzerland in over two years. Part of the letter from Max Zimmer, acting mission president, follows:

We are happy to report that we are all safe and well and that the mission is in good condition. In the German-speaking part of Switzerland we still have our eighteen branches going on with their priesthood and auxiliary work as before the war. . . .

In 1941 and 1942 we took over a number of those poor suffering Belgian children, for six months. The expenses were mostly paid by our Saints and friends. As this has been stopped we sent five hundred Swiss francs to Brother Devigne (through the Red Cross) for our needy Belgian Saints. In 1943, for the current year we decided to send another one thousand francs, that is in food-stuff, shoes, and clothing, five hundred to be paid by the mission and five hundred to be paid by our three biggest branches, Basle, Bern, and Zurich. . . .

Two years ago we made an appeal to our Saints to devote at least two hours a week to special work in spreading the message of the Church and winning friends, out of thankfulness to our Heavenly Father for his protecting care. The Saints responded in a wonderful way. During the last four years we had an average of thirty to forty baptisms a year. . . .

In regard to our literature we are almost sold out of the Standard Works. We should print a new edition of Doctrine and Covenants and Book of Mormon. We have used up our stock and now comes *Handelstrasse* [headquarters of the German Mission in

Berlin] with urgent requests for books, manuals, report blanks, etc., because their office has been destroyed entirely. Unfortunately they moved in 1940 all their stocks from the different printers to Berlin, so that nothing is left. We will do our best to help them out. . . .

I can't close this without telling you that we have now four elders from the western states as interneers in Switzerland. American flyers who were forced to land in Switzerland: First Lieutenant Keith W. Rich from Montpelier, Idaho; Flight Officer Barlow D. Brown from Seattle (his father is stake president there); a Brother Harner from Brigham City, and an elder whose name we were not yet told. . . .

M.I.A. Girls' Homes

THE fourteen Salt Lake City stake Y.W.M.I.A. are operating Pinecrest Inn, in Emigration Canyon, as a vacation spot for girls from June 19 to September 1. Ordinarily the girls' home at Brighton, atop Big Cottonwood Canyon, is maintained but that home is closed for repairs this year.

The Utah, Sharon and Provo stakes are also operating a girls' home on the eastern slope of Mount Timpanogos in Provo Canyon.

Hawaiian Temple President

RALPH E. WOOLLEY, president of the Oahu Stake, has been appointed as president of the Hawaiian Temple, at Laie, Hawaii, succeeding Edward L. Clissold.

Service Men Coordinator

PRESIDENT CASTLE H. MURPHY of the Hawaiian Mission has been appointed as an assistant coordinator for L.D.S. service men stationed in the Pacific. His address is 1580 South Beretania Street, Honolulu, T.H.

Bishops of the St. Anthony Second Ward, Yellowstone Stake, reading from left to right are: Present Bishop Leonard Jensen (1944-); Sidney Nelson (1938-44) now president of the ward Y.M.M.I.A.; Edgar O. Westberg (1932-38), now a member of the Yellowstone Stake high council; and John M. White, who presided from the ward's organization in 1921 to 1924, to become Yellowstone Stake president, since released—Reported by Mrs. Luella Swensen.



MISSIONARIES WHO REPORTED AT MISSIONARY HOME JUNE 12, 1944, LEFT JUNE 21 AND 22



Reading from left to right: June Johnson, Max Conley, Melvin Lynn Parter, Annemarie Immerthal, Don B. Colton, Shirley Ann Glove, Lydia M. Sorenson, Mary Zang, Grace Davis.
Second row: Wm. E. Berrett, Maria Dolores Gutierrez, Aveline Sorenson, Ernest Demko, Meta Demko, Christie LaFollet Olsen, Ragnhild Johnson, Blanche Spencer, John R. Marques, Lillie Jean Taylor.
Third row: Ruben P. Davis, Joe E. Gutierrez, Helen Gunter, Alice Combs, Edna Marie Odenwalder, Ruby Johnson, Carl Johnson, Minnie H. Taylor, Bernice Sessions.
Fourth row: Molly Lindell, Luella Nelson, Virginia Christopherson, Beth Manwaring, Donna Mantague, Willard H. Sorenson, Orson S. Taylor, Catherine Bowles.
Fifth row: Lula B. Carson, Blanche DeGraffenreid, Earl K. Smith, Douglas W. Scott, Joseph S. Edward, Caroline Stucki, Grace Hepworth.

Sacred Grove

Boy Scouts of the Palmyra Branch of the Eastern States Mission—Troop 61 of Ganargwa district of Fingers Lakes Council—have taken as a summer project the charting of the trees and plant life to be found in the Sacred Grove. The preliminary survey showed that while beech trees predominate, the oldest trees are sugar or rock maples, with some elm, white ash, a few nut trees, and several other varieties. All members of this troop are active members of the Aaronic Priesthood.

Missionaries Released

Argentine: Raymond Glen Brewer, Sacramento, California.

California: Hazro Christoff Beyer, Salt Lake City, Utah; Lorin Spencer Miller, Herriman, Utah; Zina Eliza Taylor Knight, Ogden, Utah; William Thomas Knight, Ogden, Utah; Frederick James Kenley, Plain City, Utah.

Central States: Kenneth Brown Thomson, Salt Lake City, Utah; George Calvin Glover, Midvale, Utah; Wallace Hand Passy, Salt Lake City, Utah.

Eastern States: Mrs. Mary Vilette Olsen Iverson, Washington, D.C.; Gustave A. Iverson, Washington, D.C.; Gwyn Stevens Thomas, Salt Lake City, Utah; David Leonard Whipple, Salt Lake City, Utah.

Japanese: LeGrand M. Bernards, Woods Cross, Utah; Grant Everett Burr, Salt Lake City, Utah; Grant Edward Clyde, Springville, Utah; David Mark Dyches, Monroe, Utah; Howard Clifton Gardner, Blackfoot, Idaho; Theodore Roger Gledhill, Richfield, Utah; Charles Willard Hansen, Jr., Logan, Utah; Merlin Orlando Nielsen, Mooni, Utah.

New England: Richmond Meldrum Anderson, Richfield, Utah; West Cornwall Hammond, Salt Lake City, Utah; Harold Junior Powell, Salt Lake City, Utah; James Howard Updegraff, Salt Lake City, Utah; Orley William Waite, Bunkerville, Nevada; Donald Dre Stewart, Fairview, Utah.

Northern States: Forest Ring Black, Los Angeles, California.

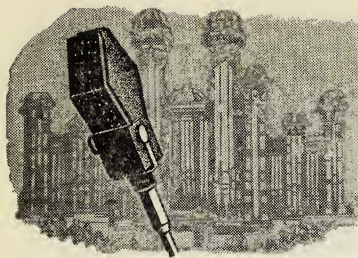
Northern California: Garth Laird Naylor, Salt Lake City, Utah; Fred Yost, Bangor, Idaho; Spencer Hamlin Osborn, Los Angeles, California.

North Central: Dee Olpin Jarrett, Nephi, Utah.

Mexican: Erma Farnsworth, Colonia Dublin, Chih., Mexico; Phoebe Sevey Hall, Thatcher, Arizona; Edna Martineau, Colonia Juarez, Mexico; Isidro Alejandro Bautista, Colonia Dublin, Mexico; Lorin LaSalle Taylor, Colonia Dublin, Mexico; Sabina Estrada, Villa Guerrero, Mexico.

Southern States: Lytle Richard Tregaskis, American Fork, Utah; Hyrum Shurtliff Winterston, Kamas, Utah.

(Concluded on page 510)



The Spoken Word

By RICHARD L. EVANS

HEARD FROM THE "CROSSROADS OF THE WEST" WITH THE SALT LAKE TABERNACLE CHOIR AND ORGAN OVER A NATIONWIDE RADIO NETWORK THROUGH KSL AND THE COLUMBIA BROADCASTING SYSTEM EVERY SUNDAY AT 12:00 NOON EASTERN WAR TIME, 11:00 A.M. CENTRAL WAR TIME, 10:00 A.M. MOUNTAIN WAR TIME, AND 9:00 A.M. PACIFIC WAR TIME.

To a Generation Leaving School

WE have come again to that time in a school year when we grade and accredit, promote and graduate, and otherwise appraise the academic accomplishments of our youth. After vacations are over, some will return to continue their studies; some will go to higher institutions of learning—but many are now forever leaving the school-room, leaving teachers, campus, and cherished associates. And despite all displays of exuberance and all expressions of relief, it is a sober time for youth. This year, young people, variously equipped for life, are leaving their time of preparation earlier than usual to go out into a world that expects performance; that expects them to assume their share of its responsibilities and troubles; expects them to contribute to the needs of the day and to the preservation of their heritage. And many who would have followed other pursuits now find themselves engaged in war, with no opportunity to make plans for the immediate future. This makes it more important than ever before that they take with them a reliable sense of values, that they sift the facts from the fallacies, the truths from the theories, the essentials from the non-essentials. And as a safeguard to any generation leaving school to face the realities of life, we must, in fairness, be reminded that some things we have learned with great effort will soon be forgotten; that some of this year's textbooks may next year become obsolete; that some of the memorized data we have tucked away in our mental recesses may prove to be excess baggage; that many theories will change; that new truths will yet be discovered. But if we have learned how to think; if we have learned to keep our minds open for all that the future may reveal; if we have learned to value qualities of high character above mere intellectual sharpness; if we have learned to avoid intolerant dogmatism, academic and otherwise; and have learned to guard against assuming that our education is complete, we shall be better prepared to meet the shocks of life, the inevitable changes, and the many adjustments that are sure to come. And so, as school doors are left behind, as students are turned out with academic finish and flourish, we give reminder to ourselves and to generations of students yet to come, always to keep an open mind for truth; never smugly to close the books and say, "That's that!" More tragic than he who thinks "there are no more worlds to conquer" is he who thinks he has finished his education—he who supposes that there are no more truths to be revealed.

June 4, 1944.

To Fathers—and Their Sons

THOUGHTS and feelings grow on a given theme, until someone succeeds in having it publicly noted. And so today we have Fathers' Day. In a world that has seemingly been run by men, in a civilization in which the patriarchal order has been the prevailing rule, and in which children have taken the names of their fathers, it would appear as something of a paradox that fathers seem to have been given the lesser share of tribute and of eulogy in our spoken and written expressions of sentiment. In a way, however, this is not difficult to explain. The more stern pursuits of life have fallen to the lot of fathers—theirs to provide, theirs to protect, theirs to contend with the grosser and more material things—theirs to engage in war, and theirs to be separated from their families. But we do honor and cherish our fathers despite any past seeming lack of demonstrative appreciation. And we are especially aware today that millions of them are offering themselves in the firm belief that by so doing they are helping to make a better world for their children and their children's children. Except for this conviction the present struggle would mean much less to them than it now does. If someone or something were to convince these fathers that they had left home and family to offer their lives for anything less than the freedom of their children, that inspired idealism of which heroes are made would wither to a mere dogged defense, as it already has in some places where the hope of a glorious cause is lacking. Another paradox is that there are many fathers separated from many sons this Fathers' Day whose thoughts and affections may seem closer now than they are apart than they sometimes were when they were together. We have been blind and groping, many of us, and have often let the pressure of the passing days rob us of irreplaceable things. And so today, to the fathers who have their sons with them, may we say, draw near unto them while you can, and make that association one of rich understanding, for the office of fatherhood has been made hallowed and sacred by the Father of all men in that relationship which he bears for all his children. And may peace be with the fathers and sons who are separated from each other this day as they reach out, each for the other, in their thoughts, and in prayers burdened with such promise and hopes as these: "Thou shalt not be afraid for the terror by night; . . . nor for the destruction that wasteth at noonday. A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee. . . . For he shall give his angels charge over thee, to keep thee in all thy ways"—until all things turn home, which is the cherished destination of all men, here and hereafter. (Psalm 91:5-7, 11.)

June 18, 1944.

from Temple Square

On Seeing Beyond One's Time

"**W**HEREUPON, O king Agrippa, I was not disobedient unto the heavenly vision: . . . I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets . . . did say should come. . . ." (Acts 26:19, 22.) As it was with Paul standing before Agrippa, so it has ever been with men of inspired vision and men of far-reaching minds. They have seen what they have seen: they have said what they must say, and because it has not met the pleasure or understanding of the generations in which they have lived, they have been ridiculed, persecuted, mocked, and martyred. If they had done the expedient thing, if they had temporized with the prevailing views of their own day, they might have lived long to enjoy unmolested the normal ways of life, even as other men—if they had only ignored what they knew, and had allowed to remain hidden what they were obligated to reveal, but this they could not do. When a man comes into possession of a truth which lies beyond the common knowledge of his day, beyond the understanding of his contemporaries, he cannot, in honor, keep it to himself. He must, somehow, declare it, even though it meet with abusive unbelief—for unbelief does not destroy reality, and truth, being denied, does not disappear, even though every generation has found difficulty in forgiving those who have seen beyond their time, who have thought ahead of their time, who have been endowed with an insight beyond other men. And inevitably the day arrives, perhaps in a hundred, perhaps in a thousand years, or sooner, or later, when we become eager to share in acknowledging as heroes and public benefactors those who have suffered at the hands of their own intolerant contemporaries, for seeing beyond their time. And while, in their own day, they to whom has been given the greater vision, may be misunderstood, and even martyred, yet they are the movers of the world, and time has a way of vindicating what they have said and done, even though it may have cost them their lives to say it and to do it. And so the world moves on toward the ultimate purposes of him who created it, all unmindful of those who flail their arms against the eternal tide of progress and who cast stones at those who see beyond their time.

June 25, 1944.

The Inevitable Day

THESE are anxious days for all of us—days in which the most cherished things in our lives are at stake. Seemingly there is scarcely a home but what awaits news of someone, somewhere, somehow, involved in the issues that

breathlessly hang in the balance. We live in a contagion of tension—but if we have anxiety in our hearts, think what must be the fears of those who have perpetuated these things and who must now know that they await the inevitable. The guilty are peculiarly susceptible to dark thoughts and to acrid anticipation. And then contemplate what must have been the long-suffered anguish of those who have lived as conquered peoples, daily enduring a fear calculated to stamp out their very thoughts. But even such fear is not to be compared with the fear of the guilty. In a desperate situation, the innocent may abide in the knowledge that all possible consequences are equal, because eventually all wrongs will be righted, and even those who die shall yet live to see that day. But the inevitable justice which is sweet to the innocent, is the terror of the guilty; and while through the centuries the conquerors of captive peoples have often dealt in fear, history has shown that the intended victims were not the real victims. The conquering masters of others have neither mastered themselves nor their own fears. They have found cause to live in apprehension night and day—cause to surround themselves with bodyguards, whom they also fear—to fear each other—to live in fear of food prepared by the hands of others—to live in fear of the judgments both of men and of God. Somehow these words of John the Revelator come to mind: "And the kings of the earth . . . and the mighty men . . . hid themselves in the dens and in the rocks of the mountains; And said to the mountains and rocks, Fall on us and hide us. . . . For . . . who shall be able to stand?" (Revelation 6:15-17.) Such are the unconquered fears of those who are guilty, whoever or wherever they may be, as they see the inevitable day approach. And so, heavy though they be, our fears are light compared with those of others. May our sons and our brothers out there be protected, and comforted, and sustained. And after they have done that which they have to do, may the wounds of the world be healed as men make peace with themselves by setting in order their own lives.

June 11, 1944.

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APOSTATE FACTIONS

Following the Martyrdom of Joseph Smith

IV

GEORGE J. ADAMS—A BRANCH
TRANSPLANTED TO PALESTINE

MANY of the elders of the Church who possessed executive ability sought to magnify their power when their leaders were martyred. Such a man was George J. Adams.

In 1840 he first heard the message of the restored gospel. The following week he was baptized and within a year organized the Brooklyn Branch. From that time forward his name was on the roster of the prominent leaders of the Church. Few names, except those of the general authorities of the Church, appeared in the publications of the Church more often than his.

He was a dramatic preacher and a well-informed student of the scriptures. On one occasion he and his brother-in-law, Thomas A. Lyne, put on a performance of *Richard III* in Philadelphia in order to raise money with which to hire a hall in which to preach.¹ These two men took an active part in dramatics in Nauvoo.

Adams was fond of debating and conducted more debates in the eastern states than any other of the early missionaries of the Church. Hundreds of people attended his public discussions, and the editors of many newspapers often printed his remarks in full and solicited ministers to answer his arguments.

The Boston *Bee* once said of his sincerity:

He bears a positive testimony of the character and mission of Joseph Smith the Prophet. In speaking of him he bears a positive and direct testimony to the divinity of his mission. He does this without hesitation, just as if he meant what he said and said what he meant.²

He was called to accompany Orson Hyde to Palestine when John E. Page refused to go, but he seems to have lost the spirit of his mission as soon as he reached England. He remained in England for several months while Orson Hyde continued the journey alone. Despite his failure to complete the mission, he took an active part in missionary work in England. In a letter from Orson Hyde to friends in England he wrote, "My love to Brothers Snow and Adams," as if no ill feelings existed between them.

A few years later, Adams and Orson Hyde were called on a mission to Russia. This was one year before the Prophet's martyrdom, and there was so much pressing business to attend to that this mission was never attempted.

A few days before the martyrdom the Prophet recorded in his journal, "Elders Jedediah M. Grant and George J. Adams preached at my house in the evening."³

GEORGE J. ADAMS was selected to leave Nauvoo soon after the martyrdom to find the apostles who were engaged

By
E. Cecil McGavin
OF THE CHURCH HISTORIAN'S
OFFICE

in missionary work in the eastern states, bear the tragic news to them, and urge them to hasten to Nauvoo. Sufficient money for this mission was raised in Nauvoo, but Mr. Adams went to Cincinnati, where his journey ended. While he was otherwise using the funds that had been entrusted to him for an urgent mission the authorities in Nauvoo dispatched Jedediah M. Grant east to take his place.

During the storm and stress of the exodus from Nauvoo, George Adams was not on hand to comfort the exiles or lend any assistance to the emergency. He was spending his energy in opposing them and planning for his own selfish promotion.

He became a "potentate and sovereign" with James J. Strang. He was chosen to place the crown on the head of "King James" and put the royal robes upon him. He was the first to follow his king into the waters of baptism in behalf of the dead.

After the murder of Strang, George J. Adams refused to "pool" his disciples with those of other apostate leaders who were planning to found the Reorganized Church and offer its presidency to "Young Joseph." After being a "sovereign" with Strang he would not bow his head to lesser satellites.

And then it dawned upon him that he

should establish a colony so far away from these quarrelling sects that they could never contaminate his disciples. He likely recalled that he had been assigned a mission to Palestine and had not fulfilled it. Now was a good opportunity to go, not merely as a missionary, but as Strang's successor, the president of the restored church.

He erected his standard at Jonesport, Maine, and began to "strengthen the cords" which his king had failed to do. After a few years of missionary work his plans were complete for a pilgrimage to Palestine, assuring his flock that it was now time to rebuild Jerusalem and that in the Holy Land the church should be established.

HE succeeded in persuading 167 persons, including many children, to go with him to Palestine. Though he had refused to go with Orson Hyde to that land a few years before, he would now make reparation by erecting a standard in the Holy Land, to which he expected all the Saints to gather. He considered himself a man of destiny who would give new life to his small colony by transplanting it to the Holy Land and soon would have all the Saints coming to his standard like doves to the window.

From a letter he wrote to a friend during the voyage is quoted the following:

Bark *Nellie Chapin*, near Gibraltar,
August 28, 1866

Dear Brother Lederer:

I can only write you a few lines at this time as you see we are not full half way to Palestine. We number one hundred and sixty-eight persons, old and young, on board of our good vessel, and we have had beautiful weather and fair wind for thirteen days and nights in succession, and it still continues so. All things thus far have been successful. We have a full load of lumber; we have also other passengers and freight, and what is better still, we have already engaged full freight for next year. . . .

September 3, midnight.—We have had the most pleasant voyage that men ever had who crossed the Atlantic; fair wind and good weather. We are hopeful, and none of us look back. Our faith is strong, our hope high.

Near Malta, September 12.—We could not stop at Gibraltar, as we passed it in the night, and had a fair wind. We have made about four thousand miles in thirty-two days. A glorious passage, thank the Lord.

Jaffa, Syria, October 4.—Dear brother, by the blessing of God and his goodness, we arrived here safely in forty-two days, a remarkably quick passage. We are received (Concluded on page 510)

¹Hez. Smith Davis, *The Story of the Church (Reorganized)*, p. 196.

²Quoted in *Times and Seasons*, V:322

³*History of the Church*, VI:451

Poetry

ANOTHER MISSIONARY GOES HOME

By Dollie M. Allen

THIS boy stands within our door, hat in hand
And brief case packed, to say "Good-bye";
A look of wisdom and of love shines through
The tears that threaten. You wonder why?
Here in the mission he has been a friend, a brother;
Even, so it seems, a son;
As only one could be, to hearts grown hungry for some contact
With the gospel, where he, perchance, may be the only one.
Yet, more than that, he has brought the light into the darkness,
Brought glory, where our souls have known but dust.
With thankful hearts, we shared our daily bread with him
And he has shared the bread of life with us!
He has blessed our babies, and gone down into the living waters
Of baptism with our children, to give them membership and faith.
With simple words, and the divine power of his calling,
Postponed, for some, the very hour of death!
Another missionary going home! We part, to meet no more. It seems
The space between our paths may be world-wide.
But even so, I like to think we'll meet them all, again,
And pray that we may know them, on the other side!

OLD BROWN HOUSE

By Janet Moore

WHILE Daniel set out plum and apple trees,
The row of walnuts by the garden fence,
Harriet planted lilies, peonies
And yellow roses, soothing recompense
To eyes long beauty-starved by prairie dearth.
These rooms they planned have pulsed to joy of brides,
A daughter's tragic death, a grandchild's birth,
Their golden wedding and five more annual tides.
"Built forty years and cheaply built at that,
A house that few would even care to own,
I would price it at two thousand flat." —
The appraiser's verdict falls as cold as stone.
Of little worth? This house so deep inlaid
With colors which gain new lustre as seasons fade!

BRIGHT MOMENT

By Elaine V. Emans

NOW at the long day's end,
This thought is sweet:
Today I have met my friend
In the busy street.

We said no more than two
Fleeting hellos—
But, like a star in the blue,
The moment glows.

TRANSPLANTED

By Sara Smith Campbell

A TREE, transplanted from its place of birth,
Will carry on its roots the warm sweet earth
Of that loved spot, and its young trunk will stand
Taller and nobler in a strange new land,
Bringing forth greener leaves and better fruits
Because it feels the home-soil at its roots.
And so with every man transplanted far
From home, where all his friends and loved ones are,
And sent away to fight and sweat and toil,
Serving his country on some foreign soil:
He holds deep in his heart remembered things
That cling to him as the rich home-soil clings
To a young tree, giving him strength to be
Taller and nobler like the uprooted tree,
Because he knows wherever he may roam,
Always he takes with him a bit of home.

A, B, C's

By Lorraine Babbitt

GRANDMOTHER and I went to a party
And despite her three-score years and ten,
Grandmother's unquestioned popularity
Left me just a wondering wallflower again.
When we were at home, I asked her secret:
With a kindly twinkle in her eye
This advice she offered me, "The alphabet of Cham has double 'you's' but not a single 'I.'"

IT IS WRITTEN

By Linnie F. Robinson

ACROSS the level plain the horses go
Smoothing the furrowed soil for seed;
Within this mountain fastness there is peace
And planting time to meet man's need.
And somewhere men, who love this fertile soil,
Battle to save these patterned hours;
They feed the roaring cannon, man the tanks—
They who were born to fruit and flowers.
Yet it is written that the day will come
When man will turn his gun to share,
And, in a lasting peace, dress fig and vine.
Filled with the wonder waiting there.

FOSTER FATHERS

By Marcia Nichols Holden

THESE are the gentle-hearted
Who welcome as their own
Children of men departed
They have not even known.

So moved by deep compassion
Like Joseph, patient, mild;
Espoused in humble fashion
Stepfather to the Child.

LIKE WATER

By Janice Blanchard

LIKE water in a desert,
Her presence brings flowering
In all the lives she touches.

NOW, AS EVER

By Lucretia Penny

PALE green, then yellowing,
Blossoms of clover
Tell of Time's hurrying
To have seasons over.
Tight buds, then loose petals
Of each summer rose
Whisper that hastily
Summertime goes,
And there is a note
In every bird's song
Hinting that summers
Never were long.

CLOUDS

By Thelma Ireland

THE clouds are jagged, ragged tramps
That do not pay their fare.
They catch a ride on every breeze—
Hitch-hikers of the air.

BROOK STONES

By Ethel Hopper

BY a flashing mountain stream,
Sparkling in the sun —
Brilliant stones, a precious find,
Treasures every one;
I dug them from their mossy bed
And took them for my own,
To beautify the garden walk—
Each lovely tinted stone.

Next day my stones were not the same,
They looked all dull and gray;
I wish I had not pried them up
And carried them away!

NIGHT WORSHIP

By Manfred A. Carter

OUR summer camp is ended now,
And laughter yields to twilight prayer;
The future stands with youthful hands
Between the rain-washed pines and air.
These eager, circling boys and girls
Drop their fagots in the fire,
And, saying prayers to the dark,
They've kindled warm and bright desire;
Tall mountains shelter from the sky,
And rumblings of the guns are still:
This is a sacred place of peace—
Where no one has to hate or kill.
Young faces glow with rising heat,
These flames climb higher than the night—
I think this sight will live with me
When shadowed war is lost in light.

EDITORIALS

Some Current Notes On Leadership

MUCH wisdom was anciently reduced to the space of two short phrases—"as with the servant—so with his master." (Isaiah 24:2.) This statement of a fundamental truth has been so often demonstrated that it has become an axiom of history. It is to say in other words that ultimately both the people and their leaders share a common lot, and therefore, to have a good way of life we must have a good leadership. History, as it has been written, is the story not so much of people in general; rather it is the story of a few leaders and the events to which they led their people, for good or evil—kings, generals, statesmen and churchmen. The story of great good is usually the story of some strong individual by whom others are led to better ways. The story of great evil is likewise usually a story in which there is a leading character who moves it on its way—an arch conspirator who draws his followers after him. This seems always to have been so, and the first recorded example of it goes back beyond the annals of time to that day when the Firstborn Son of God was the standard-bearer and the symbol of the hosts of righteousness, and Lucifer, the son of the morning, was the leader of those who lost their first estate.

It is a blessing beyond estimate for any people to have good leaders. But, as our time and all times have proved, and will yet further prove, it is a prelude to tragedy for a people to be led by false and misguided and ungodly persons.

It is well to know that there still rests upon all men the responsibility of choosing whom they will follow in all the ways of life, and for this choice the Father of us all will hold us accountable. But, in considering the accountability of men in choosing their leaders, we are reminded that there are many who follow after false leadership because they seemingly have no choice. They follow where they are told to follow—or else. At least this would seem to be true in a physical sense. There have always been times and places in which men were bowed to obedience against their will by superior physical force and brutal systems. Circumstances oft-times force men to follow where they would not go. What a man may do when there is a loaded gun pointed at his head, literally or figuratively, is quite a different matter from what he may do under other circumstances.

But the vital point in all this is the degree to which he gives consent in his own thoughts. Aside from sheer physical obedience, even the most oppressed of men may still say within himself—"This is right and this is not right," and may do what he does with those reservations—and that which he is forced to do physically, but which his whole mind and spirit rebel against and would not do if he had his physical choice, are not of his doing in the same sense that they would otherwise be. In such cases the responsibility lies chiefly with the leadership that forces him to act against his will.

But now comes the question: What about the man who doesn't know enough to choose good leaders—who doesn't know right from wrong—who has no foundation on which to base either his choice or his consent? What about the great host of humanity who have been reared in those places where all sources of information are controlled? Where falsehood is given the label of truth, where directed propaganda is the daily diet, where a single mind and a single will dictate not only how a man shall live, but feed him also the food for his thoughts by determining how much of truth he shall know and how much he shall not know.

The conclusion must obviously be that a man cannot

be held accountable for that which he has not been permitted to know. Legally, ignorance of the law is said to be no excuse. But in the higher wisdom of him who knows the circumstances of that ignorance, due allowance will be made for it. And while it is true that a man cannot be saved in ignorance, it is also true that he cannot be condemned for that of which he was ignorant through no fault of his own. And so, where truth has been withheld from any people by the conspiracy of their leaders, it is the leaders who will be held accountable at that day when all shall be judged.

Nevertheless, there still remains a personal and individual responsibility, for it is written: That Spirit which "giveth light to every man that cometh into the world . . . enlighteneth every man through the world that hearkeneth to the voice of the Spirit." (D. & C. 84:46.) If we have not too often denied it, we are prompted by that "still small voice" which points the way to understanding in matters of fundamental right and wrong, insofar as the manner of our living permits it to do so, and for our response to these promptings, we are accountable, even where much truth may, by evil design, have been withheld.—R. L. E.

The Time is Now

TO all of us come dreams of what we intend to do, what we desire to be, what goals we shall attain in the measured span of our lives. The trouble may not lie in the intentions, the desires, or the goals; the fault lies rather in the procrastination with which we set out to attain these ends.

Life of the moment should be enjoyed more; should be more appreciated; but also each minute should be more purposeful in the great stream of life that extends for us as Latter-day Saints beyond the present into eternity. We cannot be something in another year or in another world unless we have made the consistent day-by-day approach that makes the next year a logical conclusion of this year; the world to come, a logical sequence of our achievements here.

We are too prone, when we think of accomplishment, to think of comparatively long periods of time when we may study or meditate and reach definite conclusions concerning the here and the hereafter. We should recognize that time is not so generously meted out to us. Begrudgingly, time is granted to us, a few minutes here and a few minutes there, from the many duties which press upon us in a busy world. And yet, those who have really learned the value of time, stress the fact that the value of each minute can hardly be overestimated. And from them we can learn that each precious minute is a link in the steady, cumulative growth of what we wish to attain. Each hour sets us more firmly on the road to ultimate achievement or eventual failure. Each day is a link between the present and the future.

Each day should be completely lived as a unit, as a single nucleus, as nearly perfect in every detail as it can be. In this way, each day will be pointed until eventually we can live as nearly perfectly as it is possible for fallible human beings to live. In each day, there will, of necessity, be an attempt to do our work better than ever before, so that we can merit the respect of those with whom we work; also there will be a period devoted to family and friends, so that we can cement the bonds of affection here on earth that they may continue naturally and happily in heaven; and especially, each day, there will be an overtone of worship, a deep feeling of dependence on an all-wise, all-loving Father who is deeply concerned over what his children do. This means that our periods of play, as well as our time of work, must be purposefully directed that we may gain development in a pleasurable release. The time is now to find the means of glorious release. Eternity lies in each minute—whether we will it or not.—M. C. J.

EVIDENCES AND RECONCILIATIONS

lxxiii. How Does the Lord Have Constant Knowledge of the Whole Universe?

It is an established doctrine of the Church that God is in constant communication with the whole universe, and every person therein. He may, himself, as he has done at various times, appear to men. But, since God is a personal being, he must use helps and helpers to secure complete, constant contact with all creation. His associates in the spirit world, angels and other personages, may be sent out to administer God's purposes. There may also be other means beyond man's present knowledge. (See *The Improvement Era*, Vol. 42, p. 737, December 1939; Vol. 46, p. 97, February 1943; Vol. 47, p. 225, April 1944.)

While little has been revealed on the subject, it would appear that the Holy Ghost, the third member of the Godhead, is, as it were, in charge of the divine system of communications. It is one of his functions to manifest the will and power of God to the children of men.

Joseph Smith, the Prophet, speaking of the priesthood, says that, "The Holy Ghost is God's messenger to administer in all those priesthoods." (*Teachings*, p. 323.) Brigham Young speaks similarly of the Holy Ghost: "He is God's messenger that diffuses his (God's) influence through all the works of the Almighty." (*Discourses*, p. 30—1941 Edition.) James E. Talmage says: "The Holy Ghost may be regarded as the minister of the Godhead, carrying into effect the decisions of the Supreme Council." (*Articles of Faith*, p. 160.) Such a commission is of vast importance, and justifies the dependence on the Holy Ghost, by believers in God and Christ.

The Holy Ghost is a personage of spirit, and of limited dimensions, who cannot, himself, be everywhere present. (D. & C. 130:22.) Therefore, President Joseph F. Smith says, "The Holy Ghost as a personage of Spirit can no more be omnipresent in person than can the Father or the Son. . . . The Holy Ghost in person may visit men." (*Gospel Doctrine*, p. 61.) Consequently, the Holy Ghost needs must use agents in performing his mission.

The chief agent or agency by which the Holy Ghost accomplishes his work, is usually spoken of as the Holy Spirit or the Spirit of God. It is a universe-filling medium, or influence, by which divine messages may be transmitted to man, and man's desires carried to the powers of heaven. It may be comprehended, to a limited degree, in our day, by recent discoveries and inventions. Any one of us may send messages by wireless or telegraph to persons far distant, or actually speak with them over the telephone. By radio devices, far distant objects may be controlled and directed in their movements, in the air or on land or sea.

This agent is also called the light of truth, as in a revelation to the Prophet Joseph Smith:

Which light proceedeth forth from the presence of God to fill the immensity of space—the light which is in all things, which giveth life to all things, which is the law by which all things are governed, even the power of God who sitteth upon his throne, who is in the bosom of eternity, who is in the midst of all things. (D. & C. 88:12, 13.)

Of this agency Brigham Young says:

God is here: his influence fills immensity. He has his messengers throughout all the works of his hands. He watches every one of his creatures; their acts, their affections, and thoughts are all known to him; for his intelligence and power fill immensity. Not that his person does, but his Spirit does; and he is here teaching, guiding, and directing the nations of the earth.

The Spirit of the Lord enlightens every man that comes into the world. There is no one that lives upon the earth but what is, more or less, enlightened by the Spirit of the Lord Jesus. It is said of him, that he is the light of the world. He lighteth every man that comes into the world and every person, at times, has the light of the spirit of truth upon him. (*Discourses*, p. 32; 1941 edition.)

President Joseph F. Smith makes the distinction between the Holy Ghost and the Holy Spirit even clearer:

The Holy Ghost . . . by his intelligence, his knowledge, his power and influence, over and through the laws of nature, . . . is and can be omnipresent throughout all the works of God. It is not the Holy Ghost who in person lighteth every man who is born into the world, but it is the light of Christ, the Spirit of Truth, which proceeds from the source of intelligence, which permeates all nature, which lighteth every man and fills the immensity of space. You may call it the Spirit of God, you may call it the influence of God's intelligence, you may call it the substance of his power, no matter what it is called, it is the spirit of intelligence that permeates the universe and gives to the spirits of men understanding, just as Job said. (See Job 32:8; D. & C. 88:3-13.)

The Spirit of God which emanates from Deity may be likened to electricity, . . . which fills the earth and the air, and is everywhere present. It is the power of God, the influence that he exerts throughout all his works by which he can effect his purposes and execute his will, in consonance with the laws of free agency which he has conferred upon man. By means of this Spirit every man is enlightened, the wicked as well as the good, the intelligent and the ignorant, the high and the low, each in accordance with his capacity to receive the light; and this Spirit or influence which emanates from God may be said to constitute man's consciousness, and will never cease to strive with man, until man is brought to the possession of the higher intelligence which can only come through faith, repentance, baptism for the remission of sins, and the gift or the presentation of the Holy Ghost by one having authority. (*Gospel Doctrine*, pp. 61-62.)

This knowledge explains David's song of joy:

Whither shall I go from thy spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea: even there shall thy hand lead me, and thy right hand shall hold me. (Psalms 139:7-10.)

This divine universe-filling medium, which holds all things together, places every soul born into the earth in communication with the members of the Godhead. Through it flow the truth and power that touch the intelligence and conscience of men.

That we understand the nature of the Holy Spirit cannot be claimed. Yet, its effects are well known. Only by analogy with discovered phenomena of nature does it become somewhat understandable. We know the effects of electricity or magnetism, but their nature is yet far from human comprehension.

Many thoughtful students of the gospel have written eloquently of the Holy Spirit. For example, Parley P. Pratt writes:

This leads to the investigation of that substance called the Holy Spirit.

As the mind passes the boundaries of the visible world, and enters upon the confines of the more refined and subtle elements, it finds itself associated with certain substances in themselves invisible to our gross organs, but clearly manifested to our intellect by their tangible operations and effects.

(Concluded on page 527)

Melchizedek Priesthood

Church Service

EVERY member of a quorum should be accounted for with respect to his Church activity. A well worked-out program based on the completed individual card file will reveal the true conditions of a quorum. Without such information it is difficult to proceed with a plan to inspire Church service. The inactive members should receive constant attention and be classified according to their willingness and fitness to work in some Church capacity. A study of the individual cases should be undertaken and the conclusions arrived at reported at the meeting of the quorum presidency. Problems of a general nature should come before the monthly leadership meeting at which time suggestions for the quorum's betterment should be discussed.

The primary aim and purpose of the Church service committee is to promote activity of the members. It is a responsibility that requires patience, prudence, and persistence. Results are obtainable on a large scale if a concentrated effort can be made and follow-up methods instituted.

The war has removed many bearers of the priesthood from Church influence. They have become inactive and indifferent and are often reluctant to assume their former place with quorums and other organizations. Ways and means of reaching them should be given careful consideration and plans laid for their rehabilitation.

Social & Miscellaneous

How inviting are the hills? Down in the deep crevices where the crystal waters flow there are spots where priesthood quorums can gather during the hot months without using too much gas, and spend the gloriously cool evenings, picnicking, playing softball, pitching horse shoes,—really living, getting acquainted with our priesthood fellow members.

What is your quorum doing for these hot months? And what preparation is being made for the fall months that will follow all too soon? Have the presidents of the quorum given assignments to the social and miscellaneous committee of some special nature wherein they can function in blessing the whole group?

As cool weather and long evenings come upon us, have we planned for our temple excursions? Are we thinking ahead and have we the names ready or are we working on the missionary names that have been assigned to the priesthood quorums? Arrange for excursions as soon as the summer outings are over.

Plan to supply social functions in the early fall, remembering always that as you serve each other you love each other more, and more love is what this good old world of ours needs now to bring us back to stability and happiness.

Personal Welfare

The Priesthood Quorum in the Church Welfare Plan

THE personal welfare committee is the agency through which the Melchizedek Priesthood quorum's responsibility in Church welfare is discharged. Among the objectives of the welfare plan are the following:

(a) To see that the essential necessities of life are made available to all worthy Church members, and (b) to rehabilitate, spiritually and temporally, Church members participating in the program.

There are some very definite steps to be taken in accomplishing these objectives, which may be set down as follows:

1. Every individual should, to the extent of his capacity, provide for himself these necessities.

2. Members of families should sustain one another.

(These two principles were discussed in this column in the April and June issues of the *Era* (1944), under the captions "In the Sweat of Thy Face" and "Am I My Brother's Keeper?" respectively.)

3. Priesthood quorums should rehabilitate their quorum members and the families of their quorum members.

4. The bishop, through the bishops' storehouse program, will see that during the period of rehabilitation the essential needs of his ward members are provided.

The attention of personal welfare committee members is called to the third step—rehabilitation by priesthood quorums. What is being done in your quorum in this matter? Have you followed through on the suggestions made in this column in the December 1943, *Era*?

The *Church News* of July 1, 1941, quotes President J. Reuben Clark, Jr., (Concluded on page 522)

Melchizedek Priesthood Outline of Study, October, 1944

Text: *The Gospel Kingdom: Selections from the Writings and Discourses of John Taylor*

LESSON 37

THE NATURE OF PRIESTHOOD

Text: pp. 129-134. Topics (major): What is Priesthood? Why the Priesthood? Callings in the Priesthood. Labor in the Priesthood.

Discuss: What is the meaning of priesthood as "the government of God"? How is the kingdom of God to be developed? Does priesthood have anything to do with human affairs? Is it intended merely for spiritual ordinances? What is meant by the statement (p. 132) that there are different callings in the priesthood, powers, keys, and responsibilities, "but it is the same government"? What are some of the " ramifications of life" pertaining to this world? To the world to come?

LESSON 38

THE NATURE OF PRIESTHOOD (continued)

Text: pp. 134-138. Topics (major): Priesthood and the Welfare of Society. Spiritual Manifestations: Restoration of the Priesthood. Responsibility of the Priesthood.

Discuss: How can the priesthood discern the difference between "a saint and a sinner"? Can the priesthood purge corruption without determining the difference? What does it mean (p. 134) "to be partakers of other men's sins"? Is it proper to expect remarkable manifestations at all times? Is the priesthood the key to all blessings? What does it mean (p. 138) to become "kings and priests"?

LESSON 39

THE MELCHIZEDEK PRIESTHOOD

Text: pp. 139-143. Topics (major): Melchizedek and the Melchizedek Order of

Priesthood. Melchizedek Priesthood Callings: The Presidency of the High Priesthood.

Discuss: Who was Melchizedek? What is the jurisdiction of the presidency of the high priesthood? Why should the Twelve always undertake to reorganize the First Presidency as has been done in the event of death of the president? May the Twelve act in the absence of the First Presidency? How? Is it right to oppose "the voice of God"? Is it right to oppose the "voice of the people"? What happens to the counselors in the First Presidency should the president of the Church resign, or anything occur to him?

LESSON 40

THE APOSTLESHIP

Text: pp. 143-146. Topics: The Twelve as Prophets, Seers, and Revelators. The Apostolic Calling. Seventies to Assist the Twelve. The Twelve and the Seventies. Duties of the Seventies. The Seventy and the High Priests.

Suggestion: Bring the Doctrine and Covenants to class, having looked up the apostolic calling therein by means of the index. Compare also the calling of the seventy. (See section 107 for the general plan of priesthood organization.)

Discuss: What is the apostolic calling? Why should the Twelve be proposed and voted upon as "prophets, seers, and revelators"? Would they still have this function if they were not so proposed and voted upon? What is the calling of the Seventy? What is the duty of the Twelve and the Seventy? Wherein do their callings differ? Wherein are they similar?

NO-LIQUOR-TOBACCO COLUMN

Conducted by
Dr. Joseph F. Merrill

What's the Lesson?

It is interesting to recall that out of the war in North Africa and Italy, two names have emerged that are now on everyone's lips—General Dwight D. Eisenhower, American Allied supreme commander of the western Europe invasion and General Sir Bernard L. Montgomery, British, next in rank to General Eisenhower and commander of Allied ground forces. Readers will remember the brilliant successes of these two men in driving Marshal Rommel's forces out of Africa, Sicily and southern Italy. But a very interesting thing to us is that both of these brilliant generals, emerged from a list of generals, are reported as nonusers of liquor.

Likewise Admiral Raymond A. Spruance in command of the U. S. Fifth Fleet under whom a quick and decisive victory was won over the Japanese fleet Monday evening, June 19, sinking or damaging fourteen Japanese vessels, is also reported to be a liquor-tobacco abstainer. Admiral Spruance had also won previous brilliant victories over the Japanese navy.

We were thrilled when we read that Major Richard I. Bong, 23, who broke the record by shooting down 27 Japanese, refused Captain Eddie Rickenbacker's gift of a case of Scotch whiskey, remarking, "I don't drink." General Arnold, commander of our air forces, sent Major Bong several cases of delicious fruit juices in place of the whiskey.

In striking contrast please recall that an American general was sent home from England in disgrace because he talked too much at a liquor cocktail party...

Yes, there is no question but that the use of liquor and tobacco, acting detrimentally, works on the nerves, muscles, organs, and brain of the body, handicapping anyone under the influence of these narcotics. Proof of this truth has been established times without number by careful observation and scientific experiments. Smokers almost without exception fall behind non-smokers in strenuous physical and mental tests. Non-drinkers in flying training crews are preferred as pilots. A fine Latter-day Saint boy, when so chosen, was told by his officer that a bomber plane cost too much to be trusted to a pilot who drinks.

The Lord has said that liquor and tobacco are not good for man. Does anyone doubt that total abstinence from these poisons by all in the U. S. armed services would save lives and shorten the war? "I, the Lord, am bound when ye do what I say; but when ye do not what I say, ye have no promise." (D. & C. 82:10.)

Sod, If True

In a book entitled *This Is Not the*
AUGUST, 1944

End of France by Gustav Witner, it is pointed out according to *The Voice*, a temperance journal, that at the Munich Conference in 1938 between Hitler and the prime ministers of England and France alcohol apparently played an important part. It was at this conference that Hitler put over a great one on the prime ministers. It is said the actual negotiations began after an excellent lunch at which the French minister was given an opportunity to acquaint himself with the full range of German intoxicating beverages, so that when he sat down to the conference table he was not fully equal to cope with his scheming partners. It is said that he did not fully recover a state of complete sobriety until he was on the return journey home.

Hitler, it is said, does not drink. The rumor is widely current that the attack on Pearl Harbor came after a night of revelry by many of its defenders. Liquor has certainly been largely responsible for the downfall of nations, the ruin of homes, and the curse of individuals.

More Whiskey

The announcement that alcohol distilleries of the country will be permitted to lay off part of the summer from making industrial alcohol used in synthetic rubber manufacture, etc., seems to have passed without making a stir. The distilleries are permitted to make fifty million gallons of beverage

alcohol before September 1st to satisfy the trade. The human consumption of this liquor will not bless but curse those who drink it. "Tis sad but true."

Challenge of American Civilization

Under this caption *The Voice* for May prints a brief summary of a report by J. Edgar Hoover, director of F.B.I., U. S. Department of Justice. From the report we learn the F.B.I. examined the records of 490,764 arrests in 1943 as evidenced by finger print cards. Of these 411,642 were males and 79,122 were females. Of those arrested 26.9% were under 21 years of age. Arrests of persons under 18 years increased 26.3%.

Boys of 17 years dominated in number arrested, with 18 years second. In 1942, age 18 dominated in arrests and age 19 in 1941. Arrests in 1943 of boys under 18 for drunkenness and drunken driving increased 25.2% as compared with 1942.

In 1943 more girls of 18 were arrested followed by 19. In 1942 arrested females over 22 years predominated.

In 1943 girls arrested of 18 years increased 54.3%, at 19 years 52.9%, and under 18, 49.4%, as compared with 1942.

Wartimes result in a moral letdown all along the line, particularly among youth. This condition is a serious challenge to the home and to our civilization. The call is for increased activity of all the forces and agencies working for moral and spiritual uplift.

REPORT OF THE L.D.S. STAKE MISSIONS FOR 1943

Made by the First Council of the Seventy to the Council of the Twelve Apostles

MISSIONARY ACTIVITIES			
	1943	1942	
Number of times out doing missionary work	145,260	125,545	
Hours spent in missionary work	310,621	272,038	
Number of homes entered for the first time	88,428	73,720	
Number of revisits	86,260	80,151	
Number of invitations to return	139,764	119,678	
Number of gospel conversations	225,924	199,754	
Number of Standard Church Works distributed:			
Copies of the Bible	417	1,018	
Copies of the Book of Mormon	2,213	4,874	
Copies of the Doctrine and Covenants	316	1,285	
Copies of the Pearl of Great Price	291	1,163	
(No designation—511) TOTAL	3,237	8,340	8,081
Number of other books distributed		12,414	8,594
Number of tracts and pamphlets distributed		170,399	143,268
Number of hall meetings held by missionaries		4,641	4,001
Number of cottage meetings held by missionaries		10,253	8,051
Number of missionaries who attended cottage and hall meetings		32,967	27,657
Number of investigators present at cottage and hall meetings		25,917	21,922
Number of baptisms as a result of missionary work:			
1. Of people over 15 years of age		850	
2. Of people under 15 years of age:			
a. Both of whose parents are members		798	
b. Others under 15 years of age		468	
Classification not designated		62	
TOTAL		2,158	2,028
Number of inactive members of the Church brought into activity through			
stake missionary service during the year	2,937		2,509
Number of stakes in the Church	146		143
Number of stake missions organized	143		141
MISSIONARIES			
Number of stakes reporting	107*		101
Number of districts	397		347
Elders	340*		276*
Seventies	864*		886*
High Priests	351*		249*
Women	822*		637
TOTAL	2,473†		2,114‡
Number of missionaries making the minimum requirement	876*		687*
Number of missionaries making less than minimum requirement	1,048*		911*
Number of inactive missionaries	482*		468*
Number not classified	67*		
TOTAL (Agrees with total above)	2,473*		2,114*

* Average for the year.

† Includes 96 missionaries not classified.

‡ Includes 66 missionaries not classified.

Genealogy

Testing Your Own Accuracy

By Nellie F. D. Hanny

ONE does not generally like to think of the mistakes he makes in life, but a student of genealogical research and record-making looks carefully for them. If one is detected, he is happy to find it and corrects it. He realizes that he is preserving these things for the good of future generations, and, if a Latter-day Saint, he has been informed that for the work to be acceptable in the sight of the Lord, it must be as complete and accurate as it is in his power to make it.

Some time ago the writer made a self-test and checking of work to determine the number of errors in making out family group sheets to be sent to the Index Bureau. One hundred four sheets had been typed. Each one had been rechecked just as the sheet was written and I felt that my work was quite like the original. The sheets would have ordinarily been considered ready to mail to the Index Bureau. Thinking, however, of our lesson instructions on making our work as *complete* and correct as possible, although rather confident that mine were well written, I decided to proofread the sheets again. The task was hardly begun until an error was found. Of course, it probably was the only one! Soon another came into sight and I began to think it possible for me to make mistakes. A little later I found that there were two names of husbands the same and that instead of making out two family group sheets only one had been made, joining the two families together. What a serious mistake!

As I rewrote two family group sheets a feeling of thankfulness came over me because I was able to correct the mistake. I felt it so keenly that I stopped working and bowed my head in prayer, asking the Lord to help me to do my work more correctly, and thanking him that I had been able to detect the error, which affected the happiness of two families.

Fifty sheets had then been checked so it was decided to make a record of the errors found on the remaining fifty-four sheets. There were seven: a surname omitted, a birth date written 1921 instead of 1821, one death date in the wrong column, a death date left out, one figure in a marriage date wrong, another death date with an error, and a birth date written 1903 which should have been 1902. About two and a half hours were spent in making the checking.

Were the sheets now ready for mailing? No. When seven errors had been found in fifty-four sheets, I thought it best to recheck the full 104 sheets, to

be more certain about my work. This time six errors were found in the 104 sheets. I was puzzled as to why I had not found them before, so I decided to go over them again. In the fourth proofreading no errors were detected so the sheets were mailed to the Index Bureau.

How did they pass the censor? Well, there were a few colored marks on those which came back.

How about time? It took about two hours for each checking, but had another individual had to research the records to make it complete and acceptable in the sight of the Lord, it might have taken him longer than it did me while everything was before me.

Are you asking, how do you account for having to proofread so many times before making a correct record? At the time of this work I was in poor health and thought perhaps my health had affected my work, but recently I applied another self-test, only to learn that a similar number of errors were made on about the same number of sheets, and again I had to proofread the fourth time before finding no errors.

This second test set me to thinking. I must try to improve my ability to produce correct work:

1. More thought must be given to the work while typing and copying, avoiding mistakes in the first place.
2. Proofreading cannot be done by merely glancing over the work. Give thorough attention to proofreading. The second proofreading should find no errors.
3. There may be an advantage in having another person do the proofreading.
4. It might be best where one has to do his own proofreading to put the work away for a week or so and then get it out again some day when the mind is rested.

Recently I decided to check over eighty-six sheets which had been waiting nearly six months (they went through the above test) to go to the Index Bureau. In this rechecking of the eighty-six sheets four mistakes were found: one marriage date was omitted, in two different places the name of the son's wife had been left off, and a death date was not recorded.

Do you work carelessly or carefully? How do you rate? Try it out and see.

Family Reunion

By Ora Pate Stewart

Surely The Family is a tree of divine planting. Some of the boughs are now broken, and some are bowed low with unholy fruits, but the Tree will surely survive, for God is the root of it. . . .

OUR little branch of the family has some interesting twigs. I met them

recently at a family reunion—my first, because I'm one of the newer in-laws. But in those same laws they are now *my* family. And if you don't belong to a family that has reunions, you are missing much that was meant for you. Here are a few snapshots:

We met at the quiet little town of Benjamin, named for a pioneer uncle. You can see his grave in the little old cemetery on the hill. . . . He was killed by a runaway team in '85. . . . They were frightened by lightning. . . . I wonder what he was like in '84. . . . You can see the old house, back, behind the trees. . . . His father built it. . . . They scooped the mud from that hollow there. . . . the meadow covers it now. . . . and shaped the bricks with their own hands.

The smaller house is where your father lived when he came back from Mexico. The farm hands had lived there when the farm had hands. Your father put it on its feet again. And in that house your brothers, Allen and Paul, were born. . . . and little Elon May, the child with such lovely eyes, who died there with pneumonia on her birthday one. The porch has crumbled away, and they use the house for a granary. The chickens wander in and out for scattered grains of wheat. The rooms that once knew love, and life, and death. . . . but they are serving out a useful old age. . . .

Aunt Eve lived on this corner. The house is gone now. So is Aunt Eve. . . . She married "out of the faith."

The picnic, the program, and the swim. . . . these are all secondary to the reunion. I went to see the people. . . . past and present. It was like turning through the old family album, with all the funny little stories being supplied by the all-knowing member who interprets the pictures from over your shoulder.

Only there were ever so many pages missing. They must be full of vital stories and alive with the love and labor and paths that are the breath of life they have passed down to us.

Wherever I have found these pages I have been fascinated. There was Adam, who forsook the luxuries of the garden of Eden to be with his lovely wife and rear a family. . . . And Noah, who floated half way around the earth to give his children a fresh start. . . . And Abraham, who first inherited the Holy Land and covenanted with God to raise his children in the faith. . . . Then Jacob, in his tent village with the four women who mothered his twelve sons. . . . We can even go with Joseph, the eleventh son, through slavery to prosperity in Egypt, and back to slavery

(Concluded on page 522)

Aaronic Priesthood

CONDUCTED UNDER THE SUPERVISION OF THE PRESIDING BISHOPRIC. EDITED BY LEE A. PALMER.

WARD BOY LEADERSHIP COMMITTEE OUTLINE OF STUDY SEPTEMBER 1944

Text: HOW TO WIN BOYS

Chapter XXI: The Mechanics of Class Success

Quotations from the Text:

1. We are living in a nerve-wracked age. Speed is a demanding and terrorizing demon whom we must serve or find ourselves far behind and wholly out of the picture. And as a result *high tension* is the order of the day. And anybody who foolishly thinks that all this has not affected youth is ready for the state insane asylum. It has affected boys more than it has affected us, the mature. A boy is more sensitive. He is less formed. He is like a photographic plate that images instantly every impression. Knowing this, the day school is ready for him. Windows are high over his head that the lighting may be correctly slanted and that he may not sit in a draft. His seat is built to give him less of bodily weariness and to guard against incorrect habits of posture. He sings his songs from a screen so his head may be in the right position for tone production. These are only a few of many preparations made for youth by modern schools. Some day-schools are miracles of educational equipment.
2. Then along we come! We... propose to teach boys. But, or, well, it is only a small class group at best. Let's stick 'em back on those last two rows of the auditorium. And when we learn that the boys show little or no interest, when we see the class go low in numbers, when we find no signs of loyalty on the part of the members and very

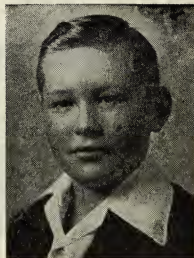
little more in the teacher, we say: "Oh, well, not much sticking power in the boys of today."

3. Do you know why boys go to sleep in class?
 1. Lack of interest due to half-baked teaching.
 2. Lack of ventilation—poisoned air.
4. Many epidemics start in stuffy, close, crowded Sunday School rooms. And a boy has a right to a decent, reasonably warm, pleasant, sunshiny, cheerful, well-furnished room!
5. Don't ever be mistaken about this topic. There is a necessary mechanical side to successful teaching. And Bible teaching deserves the best that generosity and thought can bring!
6. For ten years I spoke before Chautauqua audiences coast-to-coast and in Canada. But I know I could not possibly hold a live-wire class under the average conditions that confront the teachers of boys' classes. Nothing but a special dispensation of Providence could avail!
7. Let's be sane. Progress depends upon certain fixed laws. We cannot amend them. They are permanent and they are intelligent. One law is that if physical equipment for surroundings retards seeing, hearing, bodily comfort, then the full response of heart and mind is blocked. Watch the necessary mechanics and success will be much more certain.

Helps for the Class Leader:

1. How do your classrooms rate in the light of this discussion?
2. If they are found wanting, begin some project, here and now, for their improvement. There is little purpose in spending the time to study this subject unless we take needed action. It is an important factor and is too frequently overlooked.

Youth Speaks



VON
ATKINSON

Von is president of the Second Quorum of Deacons, Pocatello First Ward, Pocatello Stake, and delivered the following address before a session of the recent stake quarterly conference.

WHAT A BOY LIKES IN A PRIESTHOOD LEADER

IN choosing my priesthood leader, I would like him to have the following qualifications:

"I want him to be clean in habits, for, 'Habit is a cable; we weave a thread of it every day, and at last we cannot break it.' 'Sow a thought, and you reap an act; sow an act, and you reap a habit; sow a habit, and you reap a character; sow a character, and you reap a destiny.'"

He should be stern but kind, having complete control of the boys at all times.

(Concluded on page 506)



SOUTH LOS ANGELES STAKE CELEBRATES 100 PERCENT STANDARD QUORUM AWARD ACHIEVEMENT

Thirty-seven Standard Quorum Awards were presented during a Victory banquet of the South Los Angeles Stake in celebration of Aaronic Priesthood achievements for 1943. This marks the third consecutive year this stake has qualified all quorums of the Aaronic Priesthood for this recognition.

In summing up the celebration, Karl Miller, chairman of the stake Aaronic Priesthood committee, writes: "... All in all the boys went home tired and

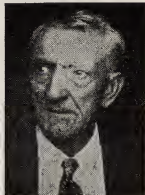
happy, with a resolution that even though the Standard Quorum Award would be more difficult to obtain during 1944, South Los Angeles Stake would still achieve one hundred percent in this activity."

Stake President John M. Iverson, and Counselors Noble Waite and George A. Baker were in attendance and participated on the program.

Ward Teaching

CONDUCTED UNDER THE SUPERVISION OF THE PRESIDING BISHOPRIC. EDITED BY LEE A. PALMER.

A Ward Teacher for Sixty-six Years



HYRUM ALLEN

ANOTHER unusual record in continuous service as a ward teacher is reported by Bishop Howard Lance, Moab Ward, San Juan Stake.

Hyrum Allen was ordained a teacher at the age of 16 years and was immediately appointed to serve as a ward teacher. That was sixty-six years ago and Brother Allen is still active so far as his health will permit.

Bishop Lance reports: "For several years Brother Allen had a ward teaching district extending eight miles from his home. Frequently he made his visits on horseback when no other transportation was immediately available.

"One winter, when other ward teachers had difficulty in making their visits, he volunteered to assist the bishop in addition to his own district. During each of the two succeeding months, he visited sixty families."

Brother Allen has been a ward teacher during the administration of twelve bishops in three wards.

Youth Speaks

(Concluded from page 505)

Kind looks, kind words, kind acts, and warm handshakes are what we boys need.

He should have faith in his works and in his class members, for faith and works are like the light and heat of a candle,—they cannot be separated. He should be honest, for an honest man is the noblest work of God, and God looks only to the pure.

He should be cheerful and smiling, for what sunshine is to flowers, smiles are to boys.

I want him to remember me when I am sick, and, when I neglect my meetings, to be interested enough in me to find out why I was not there, to help

WARD TEACHERS

The teacher's duty is to watch over the church always, and be with and strengthen them;

And see that there is no iniquity in the church, neither hardness with each other, neither lying, backbiting, nor evil speaking;

And see that the church meet together often, and also see that all the members do their duty. (D. & C. 20:53-55.)

Ward Teachers' Message for September, 1944

FAST OFFERINGS

PRESIDENT J. REUBEN CLARK, JR., describes the fast and fast offerings as follows:

Each member is asked to fast for two meals on the first Sunday in each month, and to give as a wholly voluntary contribution the equivalent of those meals which is used for the support of the poor.

How conscientious are you as a Latter-day Saint in the keeping of the fast and in the payment of your fast offerings? How do you determine the real cash value of the two meals each month which you do not consume? Would you be willing and satisfied to subsist on meals of the cash value determined by the fast offering you pay?

The person who pays only \$1.00 fast offering per year makes an involuntary statement to the Lord that the cost of his meals during the year averages approximately four cents each. On this basis, such person, allegedly, lives on three meals per day with a cash value slightly over 12 cents, or a total food cost of \$3.75 per month. Undoubtedly, the pangs of hunger would be very real to many of us if our Heavenly Father were to limit our "daily bread" to the standard of value we voluntarily set thereon in the payment of our fast offerings.

A young family of three was asked how its honest fast offering was determined. The head of the family replied:

The total cash value of our food averages \$40.00 per month. We estimate that an additional \$5.00 per month is spent in spices, fuel for cooking, etc., making a total cost of \$45.00 per month. There are ninety family meals prepared each month which means that each such meal costs 50 cents. Since we refrain from two meals on the fast day, our fast offering is \$1.00. Over a period of twelve months our fast offerings amount to \$12.00, or \$4.00 per capita for the year.

In the above instance, such a fast offering is full and, therefore, honest. If, however, the same size family has a smaller or larger expenditure for food each month, then, of course, the fast offering should be adjusted accordingly.

Some have asked: "How does the gardener or a farmer determine his fast offering?" The answer is obvious—it should be gauged by the market value of the food not consumed on the fast day.

Some have said, "But I can't afford to pay such a fast offering. I pay my tithing and other donations, and it's just too much." This is only another way of saying, "I don't believe in fasting," because the fast offering is simply that amount of money which would have been spent for food anyway if the person had not fasted. The observance of this principle is not an extra drain on the family budget.

Latter-day Saints, live the law of the fast and be blessed physically and spiritually. Enjoy the satisfaction that your obedience blesses the poor and the unfortunate. Experience the joy of being of some real tangible value to someone else. Give of yourselves and your substance, and God will give of himself and his bounties to you.

me in my class work and give the same cheery smile and hello on the street as he gives me in my class room.

I want him to be a prayerful man, one who prays morning and night. The

morning prayer is the key that opens to us the treasure of God's mercies and blessings; the evening prayer is the key that shuts us up under his protection and care.

Homing

Molotov Cocktail?

A MOLOTOV COCKTAIL is a homemade job and one of the most destructive weapons the Russians have used in this war. They use it to blow German tanks apart at the seams.

Better than one housewife in every five has a Molotov Cocktail in her home—keeps it in the pantry, the basement or on a closet shelf. If it explodes, it will blow her house apart at the seams.

What is it?

It's a can of flammable or explosive dry cleaning fluid—probably gasoline, the National Fire Protection Association and the National Safety Council said recently in a joint statement.

A Molotov Cocktail as used by the Russians is nothing more than an empty beer bottle filled with gasoline, with a makeshift fuse a soldier can improvise in the field. Its counterpart in the American home is any bottle or can, filled with gasoline or any other explosive dry cleaning fluid. Such a fluid, if used indoors, needs only the pilot light on the gas stove, the hot coils of a toaster, a burning match to set it off.

The fire protection association and the safety council, recognizing special wartime angles to the hazards of home dry cleaning, made the following points in a joint statement:

1. Before the war, a survey revealed that one out of every five housewives confessed to using gasoline for cleaning in the home. With people being encouraged to do their own dry cleaning at home to take the burden off overworked commercial dry cleaners, and with the scarcity of carbon tetrachloride and other safe cleaners, probably more persons than ever are resorting to gasoline or other hazardous cleaning solvents.

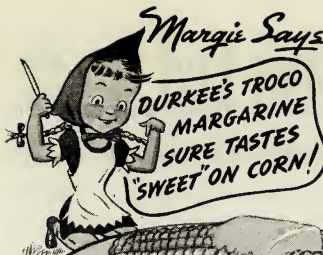
2. A few cents' worth of gasoline is enough to demolish the average-sized home. The latent destructive power of a pint of gasoline has been likened to a pound of dynamite.

3. Under no conditions should gasoline or explosive commercial cleaners be used for dry cleaning or even kept in the home at any time.

4. Gasoline itself does not burn or explode, but the vapors when it evaporates, do. Gasoline evaporates readily when exposed at as low a temperature as zero degrees F, and when this vapor is mixed with air, forms an explosive mixture of more than one hundred times its original volume. The fumes, being heavier than air, may travel along the floor or ground for a considerable distance, reach some remote point of ignition, such as a furnace fire or gas stove pilot, flash back to their source and cause an explosion.

5. Even a tiny spark, such as is caused by rubbing a cat's back or rubbing two pieces of fabric together, is enough to set set off gasoline vapor.

(Concluded on page 508)



Durkee's Troco Margarine is made by an improved process that churns the pure, nutritious vegetable oils right in with the fresh, pasteurized skim milk. IN foods and ON them, you'll love the flavor of Durkee's Troco Margarine.

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And remember . . . the delicious taste and long-lasting freshness of Royal Enriched Bread will make your picnic sandwiches a huge success.



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—so your wool blankets will always feel like new

That fluffiness you like to see and feel in a new wool blanket is there for a purpose. It keeps you warm and comfortable, serving as insulation against nighttime cold. Here are a few suggestions on blanket care that will protect the fresh colors, the fluffy newness, as well as add years of serviceability.



HOW TO USE. Reverse your blanket with each change of bed linen. Like fine rugs, frequent changing of position prevents constant wear and soil in the same location.



HOW TO CLEAN. Dry cleaning is recommended. Select a reliable cleaner who has equipment especially designed to clean fine blankets.



HOW TO WASH. Like all fine woolsens your blankets must have *extreme* care in washing. If you must wash them, leave them in lukewarm water for no more than five minutes. Douse up and down by hand. Use ample mild soap suds. Rinse at least three times, more if necessary, DO NOT WRING! Fold smoothly over two clotheslines (in the shade) where surplus water can run off freely. Stretch blanket while drying. Shake occasionally. To restore fluffiness use clean whisk broom or angora brush. Let dry. Use warm iron on binding only, do not iron blanket.



HOW TO STORE. Clean blanket first, then protect against light and dust. Use the box that came with your blanket or wrap securely with wrapping paper and string. In areas where moth prevention is important, use moth balls generously—about one-quarter pound. Odor is easily removed by airing outdoors.

SEE THE

Vogue Blanket

100% virgin wool—soft and light



The beautiful *Vogue*—is the featured civilian virgin wool blanket to bear the Wool O' the West label while war orders get first call at our mill. Into this blanket is all the wool-working craftsmanship of the men and women who won for Wool O' the West the prized Army-Navy "E" for excellence in war production. See The *Vogue* at all good stores. Loomed in four harmonizing colors: Green, Blue, Peach, Dusty Rose. Lovers of jacquard patterns, ask to see the Wool O' the West Netherlands blanket.



PORTLAND WOOLEN MILLS • PORTLAND 3, OREGON

(Concluded from page 507)

The joint statement made the following recommendations:

1. Send soiled materials to the cleaners. If necessary to do the cleaning at home, use cleaning fluids that will neither burn nor explode, such as carbon tetrachloride and chlorinated hydrocarbon solvents, sold under a variety of trade names.

2. If these cleaners are not available, the householder can use a specially refined petroleum-base solvent which has a flash point above one hundred degrees F. These special products do a satisfactory job of cleaning, but dry more slowly. The danger in their use, which has a fire hazard similar to kerosene, is that persons believing they have an absolutely safe solvent may neglect ordinary precautions which should be observed with any combustible liquid. Materials cleaned in such solvents should be hung out to dry in a safe place, preferably outdoors. Hanging them near a stove to hasten drying or ironing freshly-cleaned materials invites fire or explosion.

3. Even with the non-combustible cleaning fluids, good ventilation is essential to carry away objectionable fumes.

4. A distinction should be noted between the use of "spot removers" applied from a bottle or can of only a few ounces capacity and larger scale operations where the cleaner is used by the gallon. The absence of any trouble when removing spots, using only a few drops of liquid, shouldn't mislead the housewife into believing that the same liquid can be used safely by the gallon.

5. It is better to clean a large amount of soiled material in several operations, than to use a large quantity of solvent at any time. The amount of explosive vapor produced depends upon the amount of liquid exposed.

6. Any quantity of combustible cleaner should be stored outside the house in properly marked tight containers.

Handy Hints

Payment for Handy Hints used will be one dollar upon publication. In the event that two with the same idea are submitted, the one postmarked earlier will receive the dollar. None of the ideas can be returned, but each will receive careful consideration.

When purchasing or knitting a new sweater, either knit a piece to fit over the elbow or baste a piece of light weight goods the same shade, inside the sleeve over the elbow which will prolong the life of the sweater and avoid stretching it out of shape.

—Mrs. E. H. M., Alberta, Canada.

If you cannot unscrew the top from a jar or bottle, slip a wide rubber band around it and you will be surprised at the ease with which it unscrews. Even if your hands are wet, this will work.—A. I. T., Los Angeles, California.

If you are cutting blocks for a quilt, put several pieces of cloth one on top of another, pin on your pattern and cut all at once.—R. S. T., Elmira, New York.

We all know how unhappy we are when baking a fish for company and it breaks in pieces. This can be avoided. To keep the fish whole when baking or frying it, first squeeze all the water out of the fish with a clean, dry cloth.—Mrs. P. V. S., Buffalo, New York.

THE IMPROVEMENT ERA

Cook's Corner

Josephine B. Nichols

EVERY jar of garden fresh fruits or vegetables you put up at home this year will do double duty. It will help to keep your family well fed, and it will help the nation by easing the load on transportation and commercial food supplies.

Use the following recipes to add variety to your canned fresh fruits and vegetables.

Boysenberry Jelly

- 3½ cups boysenberry juice
- 1 package M.C.P. pectin
- 4½ cups sugar

Wash three quarts of fully ripe berries, crush and squeeze out juice. Place juice in large kettle, add pectin. Stir well, bring to a boil, stirring constantly. Add sugar, mix well, continue stirring and bring to full rolling boil. Boil exactly two minutes. Remove from heat. Let boil subside. Skim carefully, pour into glasses. Cover the jelly with melted paraffin.

Pear Pickles

- 7 pounds pears
- 3½ pounds sugar
- 1 pint vinegar
- 1 ounce ginger root
- ½ ounce whole cloves
- ½ ounce whole allspice
- 2 ounces stick cinnamon

Make syrup of vinegar and sugar. Lay spices in a cheese cloth bag and drop into cooled syrup. Add pared and quartered pears to syrup, boil five minutes. Let mixture stand for several hours. The pears are then removed and the syrup boiled for ten minutes. The pears are reentered and boiled until tender. Let stand for several hours. The pears are then removed and packed into jars and covered with the boiling syrup that has had the spice bag removed.

The containers are sealed while hot.

Peach and Maraschino Cherry Preserves

- 2 pounds peaches
- 1½ pounds sugar
- ½ pound maraschino cherries

Peel peaches and remove the pits, cut into one-inch pieces. Combine peaches and sugar in layer. Let stand four to eight hours. Then stir while heating to boiling. Cut maraschino cherries into pieces, add to boiling mixture. Boil rapidly and stir until desired consistency. Pour into jars and seal.



This picture of the Soane Pena Branch Mutual group was snapped in front of the Argentine Mission Home. Responding to an invitation from President and Sister Barker, the young men and women gathered at the mission home for an afternoon luncheon. Following the serving, the talented members of the Mutual class entertained with piano solos, vocal selections, readings, and typical guitar rhythms. Notwithstanding family opposition, these young people continue faithfully in their Church work, many serving at the present time as local missionaries.

Honey Corn Relish

- 9 cups fresh corn
- 3 cups chopped cabbage
- 3 cups chopped celery
- 2 cups chopped green peppers
- 1 cup chopped sweet red pepper
- 3 cups chopped onion
- 3 cups chopped unpared cucumbers
- ½ cup sugar
- ¼ cup salt
- 1 tablespoon dry mustard
- 1 tablespoon each of turmeric and celery seed
- 1 cup honey
- 1 cup water
- 3 cups cider vinegar

Mix vegetables. Add remaining ingredients combined in order given. Bring to a boil; cool slowly for 15 minutes. Seal in hot, sterilized jars.

Sweet Mustard Pickles

- 1 quart chopped green tomatoes
- 1 quart chopped cucumbers
- 1 quart chopped onions
- 6 red peppers, ground
- 2 sticks celery cut in small pieces
- 1 head cauliflower cut in flowerets
- 3 cups sugar
- ¾ quart vinegar
- ¾ quart water
- ¼ cup salt
- ¼ cup flour
- 1 teaspoon turmeric
- 6 tablespoons mustard

Combine all vegetables except celery, add vinegar and bring to a boil. Make paste of flour, sugar, turmeric, mustard and water, add to boiling vegetables. Let thicken. When ready to remove from heat add celery. Pour into jars and seal while hot.

Pepper Relish

- 2 cups minced green peppers
- 2 cups minced red peppers
- ½ cup sugar
- 2 tablespoons salt
- 2 cups vinegar

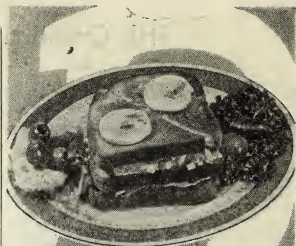
Combine ingredients. Boil 30 minutes. Pack into jars and seal.

PURE DELIGHT

By Jennie Rawlins

I THINK a red petunia's nice:
It's such a friendly flower.
I love the smell of fresh green grass
After a summer shower.

I like a lazy-burning log
To tame a winter night.
But most I love a baby's smile.
For that is pure delight.



Delicious BETTER-TASTING SANDWICHES!



The Durkee Way

So easy to do, too! All you need is a bottle of Durkee's Famous Dressing...the delicious dressing that adds so much pep and flavor to meat sandwiches, tomato sandwiches, egg sandwiches—all kinds of sandwiches. Rich, golden, mellow Durkee's pours easily, has plenty of body and tang! Write for NEW, EASY-TO-DO SANDWICH RECIPES to Durkee's, 2900 5th Street, Berkeley, Calif.

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FAMOUS
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Paint while weather is warm,
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Paint. Economical because
it lasts. No. 1 value in
protection and beauty!



GOOD IDEAS

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AND DEALERS



CREAMY "GLOVES"



With CSC Protector rubbed
in your hands, dirt, grease,
invisible gloves. Washes off
in water. Costs little!

THE CHURCH MOVES ON

(Concluded from page 495)

Sarah Van Wagoner Winterston, Kamas, Utah; Thomas Gay Myers, Las Vegas, Nevada; Delbert Grant Eccles, Monrovia, California; Elmer Max Jensen, Hemet, California; Robert Junius Smith, Snowflake, Arizona; Marion Frost, Tropic, Utah; Hannah Elizabeth Ott Frost, Tropic, Utah; Thomas Edward Abbott, Mesquite, Nevada.

Spanish-American: Melvin Keith Pendleton, Salt Lake City, Utah; Chester Harris Asay, Lovell, Wyoming; Alma Parker Baird, Draper, Utah; Raymond L. Blaisdell, Holbrook, Idaho; Wendell Chipman, Salt Lake City, Utah; Percy John Schugk, Salt Lake City, Utah; Leland Elwin Walker, Salt Lake City, Utah; Harold George Olmstead, Key, Utah; Mauric Duane Dalton, Salt Lake City, Utah; Richard Ellison Skeen, Ogden, Utah; Acel Bernard Richardson, Duncan, Arizona.

Texas: Kenneth Grant Hughes, Spanish Fork, Utah; Winston Lyle Benson, Trenton, Utah; Preston Wilbert Bushman, Provo, Utah.

Welfare Work Directors

Over the signature of Elder Marion G. Romney, assistant to the Twelve, and assistant managing director of the welfare program these instructions have been sent to regional welfare program chairmen:

This is to advise that by unanimous action of the general welfare committee, taken at its regular Friday morning meeting held June 9, 1944, at which the First Presidency was represented, it was determined that a counselor in the stake presidency should be the work director in each stake and that a counselor to the bishop should be the work director in each ward.

Of course, you already know that the stake president is to be the chairman of the stake welfare committee in each stake, and that the bishop is to be the chairman of the welfare committee in each ward. . . .

Service Men Supervisor

BLISS L. BUSHMAN of Albuquerque, New Mexico, has been appointed as supervisor of L.D.S. service men in the New Mexico area. He will labor under the direction of Coordinator Harry Clarke.

Relief Society

THE Relief Society has announced the discontinuance of the home topics course beginning with the coming work year. Hereafter sewing is to be the major activity on the second Tuesday of each month and the meeting will be known as the "work meeting" rather than the "work and business meeting."

Advisers

ELDERS Joseph Fielding Smith and Mark E. Petersen of the Council of the Twelve have been named as advisers to the general presidency and board of the Relief Society. Previously the Relief Society was counseled by the Presiding Bishopric exclusively. Other auxiliary organizations have had advisers from the Council of the Twelve for a number of years.

Old Folks' Day

APPROXIMATELY five thousand oldsters of all creeds and colors enjoyed the sixty-ninth Annual Old Folks' outing in Liberty Park June 21, as guests of the Presiding Bishopric and the Salt Lake City wards and stakes. Mrs. Anna Catherine Rasmussen, Sandy, Utah, was the oldest person in attendance. She is one hundred. Joseph C. Manning, Salt Lake

City, who is ninety-nine, was the oldest man present. These, and others, received gifts from Salt Lake business firms.

New Ward

THE East Layton Ward, North Davis Stake, was formed June 25, by a division of the Layton Ward. Charles P. Maughn was sustained as bishop of the new ward. Elder Stephen L Richards of the Council of the Twelve was in charge of the division.

Emerald Gardens

RENAMED and redecorated the "Emerald Gardens," the roof garden of the Joseph F. Smith Memorial Building, 80 North Main Street, Salt Lake City, became the bi-monthly summer dancing spot of the Mutuals of the Salt Lake, Riverside, Ensign, and Emigration stakes. It is available the year round and may be reserved for any Church group by contacting the M.I.A. general superintendency.

Dedications

THE Orchard Ward, South Davis Stake, chapel was dedicated June 11, by President David O. McKay.

Elder Ezra T. Benson of the Council of the Twelve dedicated the Utah Branch chapel of the Duchesne Stake June 24.

Stake President

PRESIDENT JOSEPH B. HARRIS and counselors Leland W. Redd and Guy R. Hurst have been released from the San Juan Stake presidency. Elder Redd has been sustained as president with Elder Hurst and Karl R. Lyman as counselors.

New Independent Branches

VANPORT BRANCH, Portland Stake, has been organized with membership formerly of the Northwestern States Mission, with Ferris Eugene Maughan as presiding elder.

Lockerby Branch, San Juan Stake, has been organized with membership of Horsehead and Lockerby, Utah, with Travis M. Johnson as presiding elder.

Bishops, Presiding Elders

PLEASANT VIEW WARD, Ben Lomond Stake, Reuben George Rhees succeeds Henry L. Jensen.

St. John Ward, Grantsville Stake, Evan Vaughn Arthur succeeds Willard Sagers.

Lavan Ward, Juab Stake, James P. Christensen succeeds Erastus P. Peterson.

Spring Lake Ward, Nebo Stake, Don E. Taylor succeeds W. Leo Menlove.

Ely Ward, Nevada Stake, Arthur T. Morley succeeds William J. Hemingway.

Osgood Ward, North Idaho Falls Stake, Alvin E. Morgan succeeds John W. Rawlins.

Montebello Ward, Pasadena Stake, Stanley C. Kimball succeeds Herbert J. Bingham.

Myton Ward, Roosevelt Stake, Herald L. Crapo succeeds Frederick S. Musser.

Redlands Branch, San Bernardino Stake, President Hans Rancie Porter died as a member of the armed forces.

McKay Ward, Wells Stake, James T. Buddell succeeds Clarence E. Jones.

Whittier Ward, Wells Stake, Leo A. Jardine succeeds Fred W. Schwendiman.

Sardinian Chapel

A GROUP of Latter-day Saint soldiers stationed at a B-26 Marauder base in Sardinia recently combined efforts to build a brick chapel in which to worship. The tile-roofed brick building which has a seating capacity of thirty, is the first Latter-day Saint edifice to be built on a Mediterranean island.

Apostate Factions After the Martyrdom of Joseph Smith

(Concluded from page 498)

by everybody in the kindest manner, and all things are going on first rate. And now, as we arrive at the place of our destination, we can say, Praise the Lord for all his goodness and Loving kindness towards us! Not one case of sickness—except the usual sea-sickness—occurred on board our ship to damp our cheerful hopes. God bless you!

Your brother in the hope of Israel,

G. J. Adams*

But little is known of this transplanted colony after it arrived in the Holy Land. Adams had raised considerable money for the undertaking and had taken what he considered sufficient supplies for a prosperous industrial colony in that land. Yet his plans were based upon his own limited knowledge, with little provision for the special needs of the country.

Soon after their arrival in that choice land numerous difficulties arose which he was powerless to control. Misfortune attended them sickness followed; and dissatisfaction and defection resulted in a complete failure of the experiment.

Taking what money the colony had left, Adams went to England, leaving the colonists to their fate. The United States government brought most of them back home on ships subsidized for the purpose. A few refused to leave the Holy Land and face in America the grim realities of despair and failure.

Many of those who returned to their former homes in Maine later united with the Reorganized Church.

In the meantime, Adams was preaching in England, attempting to organize a new church based upon the revelations given to Joseph Smith. He never mentioned Mormonism, yet tried to include many of its teachings in his new organization which he called "The Church of Messiah." He stressed the fact that the Jews would soon be gathering to Palestine and that the Saints of the last days should gather to the same place and assist in rebuilding Jerusalem.

He failed miserably in this undertaking and finally returned to America, a heartbroken old man, dying in obscurity and dishonor.

(Next Instalment: Lyman Wight)

*Church History (Reorganized), III:599
*The Saints' Herald (Reorganized Church), April 20, 1935, p. 16

Music

CONGREGATIONAL SINGING

as a Mode of Worship

By Alexander Schreiner
Tabernacle Organist, and Member,
Church Music Committee

PART II

LAST month we discussed the nature of congregational singing as a mode of worship. This subject we feel is a very important one, affecting, as it does, the hearts and souls of the faithful who come to the sacrament services to lift their hearts to their eternal creator.

The discussion last month was from the point of view of the chorister. This time let us consider the contribution of the organist toward sacred congregational singing.

1. *Organ Registration.* The organ may be played loud enough so that it will approximately balance the sound of the singers. That is, the organ should not be drowned out by the singers, nor the reverse. On a reed organ, the octave couplers on both sides may be drawn, the one for brilliancy and power, and the other for strength in the bass. The right knee swell should be pushed completely open. On a pipe organ, prepare a similar sonority. The singers in the body of the church enjoy hearing the organ enough so that it will be real support to them. By "support" is usually meant that the organ gives out the pitch of the tune. This is a help to such eager lay singers who are not always sure of their pitch. Also, to hear the organ is a comfort when the tune is not too well known.

Leave the tremolo off for solidity and dignity when the congregation sings. It may be used for softer interludes. Leave off also all 16-foot tone in the right hand on a reed organ, and leave it off in both hands on a pipe organ. Its use, except for bass, obscures clear tone quality. For that reason, also, avoid using the left knee swell on a reed organ. Now, if you wish to have really full power out of the organ, then use all stops, including those of 16-foot pitch, and play the hymn bodily one octave higher. The congregational singers will be grateful to you for the power which you are then able to draw out of a modestly sized instrument.

2. *Tempo.* Here we offer the same suggestions as contained on this page a month ago. We favor medium tempos, according to the character of the hymn. In the last analysis, the congregation as a whole is the best judge of the best tempo. This best tempo is the one at which the singers gain the most out of

the spirit of the text which is being sung. The organist and chorister must remember that the blood pressure of the people in the congregation is normal and relaxed, and that on the other hand, it is the blood pressure of the chorister and organist which has risen in the effort of appearing before the congregation, and is therefore abnormal. We advise you to contain yourselves and lead gently and wisely.

3. *Leading Out.* This brings us now to a delicate point. The organist should keep his playing of a hymn just a very slight amount ahead of a relaxed congregation. This is merely to compensate for what is known as 'acoustical drag,' which acts to slow down the singing. But always lead out gently, and if the congregation insists on slowing down, then it is wiser to follow the congregation than to take issue with it. After all, the tempo may have been begun too fast. One very important director has said that the best conductor is one who follows the congregation, keeping them gently together in one united singing body. It is the height of bad taste to drive a congregation against its wishes, either by baton or by means of the organ. But lead out gently, as a shepherd does his flock.

4. *Interludes.* Congregational singers require a moment between the verses of a vigorous song, or when the verses are long. Our custom of providing short interludes, therefore, is quite appropriate. However, interludes are not absolutely necessary. They may be dispensed with if so desired, and a moment's pause observed between verses. This pause should be a natural one, the congregation generally having a fair sense of its proper value.

5. *Single Verses.* It seems to us that our worshipers would often enjoy singing just one verse of a well-known hymn. For instance, while the announcement is made that the congregation will

now sing, "Praise God from Whom All Blessings Flow," or one verse of "Prayer Is the Soul's Sincere Desire," or one of any other hymn, the organist takes his seat, and plays the proper chord, during which time the chorister motions for the audience to rise. No books are necessary for the singers, and perhaps not even for the organist. This one verse is sung for sheer and complete delight and devotion. Try it sometime; we recommend it for frequent use. The first verse is generally the most inspiring one. And singing this verse from memory gives complete reign to the feelings, because of the absence of mechanical distractions.

6. The organist's services before a body of the faithful are best in quality when his music helps the spirit of worship. Here we do not approve concert music, or the "pretty-pretty," or anything that is distracting from the great gospel theme. Devotional music is a modest but influential help in preaching the good tidings of everlasting life to those who come to worship on the week's one holy day.

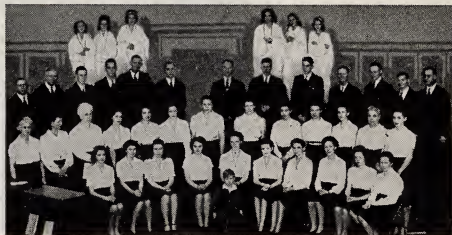
Burley Second Ward Choir

THE choir of Second Ward, Burley Stake, has had a continuous existence of fifteen years. Nine charter members still belong to the present organization of some forty-two members.

At least two special programs are planned each year by the director, Elliott Budge. Among these have been "Yuletide Memories," a Christmas cantata by Ira B. Wilson; and "Victory," an Easter cantata by Wildemere.

For the regular weekly services, the choir uses mostly the following: "Chapel Anthems," "Temple Anthems," "Festival Anthems," and the green hymn book.

Edna Church and Ione Grange are the organists; Jay Barrus is choir president, and John L. Holyoak is bishop of the ward.



BURLEY STAKE,
SECOND WARD,
CHOIR



BOISE STAKE
HONOR
BEE HIVE
GIRLS



ELIZABETH BOETTCHER

Youthful Organist

ELIZABETH BOETTCHER, eight years of age, of Brooklyn Ward, New York Stake, is one of our capable organists in the Church. She plays the pipe organ regularly for both Sunday School and sacrament services. When she plays the prelude, the members of the congregation know that it is time for the services to begin, and the presiding officers quietly take their places on the stand.

She is a living example of the song, "I'll Serve the Lord While I Am Young." May she serve as organist for many years to come!

CAST
OF
"LITTLE
WOMEN"
PRODUCED
BY
SPRINGVILLE
SECOND
WARD
M.I.A.



Left to right: Lulu Leichty as Hannah; Lois Bartholomew as Mrs. March; Bishop Selvoy J. Boyer as Mr. March; Connie Christensen as Beth; Gordon Childs as Laurie; Erna Kelsey as Amy; Marjorie Simpkins as Meg; Merlin Fox as John Brooke; Eugene Miner as Professor Bhaer; Robert Dalton as Mr. Lawrence; Nell Jean Vane as Jo; Emily Miner as Aunt March; Jessie J. Dalton, director. Those not shown in the picture are: Karen and Kay Cook as Daisy and Demi Brooke.

CHICAGO STAKE
GOLD AND GREEN BALL
1944



Queens: Eleanor Reese, Orma Claire
Whitaker, Julia Woldvogel
Pages: Joan Barker,
Marilyn Wheeler

GUARDIAN
BEE HIVE GIRLS
AND
BEE KEEPER—
PARKER WARD,
YELLOWSTONE STAKE



News From The Camps

EVERY Sunday morning, Corporal Claude J. Burtenshaw of Idaho Falls, Idaho, leaves his duties of a fighter wing under the 12th A.A.F., long enough to conduct the weekly Mormon service at the Red Cross building, approximately ten miles away.

His job as spiritual leader of the weekly-assembled congregation of Latter-day Saints did not come by official army appointment. Furthermore, he explained, "I am not a minister by profession—no Mormon leader is.

though," he said. "But word passed along pretty fast. And as the boys of our belief come down for rest periods from the front, they usually know where to come."

Burtenshaw is married to a high school English and dramatic teacher and has a daughter who was born two months after he went overseas.

Burtenshaw has taken part in two initial Allied assault actions. He was with the

A.A.F. contingent that invaded Pantelleria and later participated in the original action near Salerno.

The Mormon services he now leads is the second he has organized since arriving in the Mediterranean theater. A year ago he established facilities for Mormon worship in Algiers.

Somewhere in England

Yesterday I went to a district conference of the Church, and I had a most enjoyable day with a people whose faith is very strong and whose works are mighty. President Andre K. Anastasion [then acting mission president] is a marvelous man and is carrying on the work in a fine manner. I marveled at the spirit of the people. To see the way they carry on you wouldn't know that there was a war on. During the noon recess, instead of the usual banquet that we are accustomed to on such occasions, each one opened up his bag or purse and started passing around the three or four sandwiches he had. The few sandwiches went around, and everyone was just as happy as if he had had a table set for a king. Seeing this made me think of the words of Christ: "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." No, they never came to partake of a feast of food nor to admire each other's clothes because they had neither to show off, but they came to hear the word of God.

The Saints have been greatly blessed. None of them has gone without enough to eat or wear. . . . About ten American officers and enlisted men were present at the conference.

Sergeant Alma Virgil Whipple,
U.S. Signal Corps



SOMEWHERE IN ITALY
Claude J. Burtenshaw conducts weekly L.D.S.
service

My business is farming. But it is a man's duty to be square with his God, while he is squaring things with his enemies. And if it is within my power to assemble others who practice the same religion as I do, then I must do it."

At a recent gathering, the soldier called on for the spontaneous, weekly "inspirational talk" was Infantryman Pfc. John D. Fretwell, a former Mormon youth-leader from Ucon, Idaho, who had just returned from a tour of duty at the Anzio bridgehead. Benediction was rendered, at the same service, by Corporal Leo Walker, Brigham City, Utah, 23-year-old carpenter with the A.A.F. Service Command. Regular organist for the service is a member of the W.A.C., Pfc. Erwana Buck of Grants Pass, Oregon. A primary school teacher in civilian days, she was active in Church work at home.

Burtenshaw has a weekly attendance of about fifty, now. "It wasn't that good at first,



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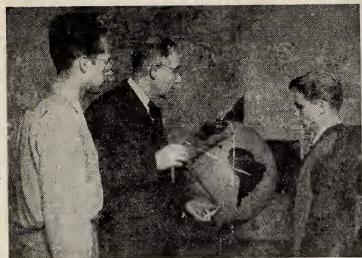
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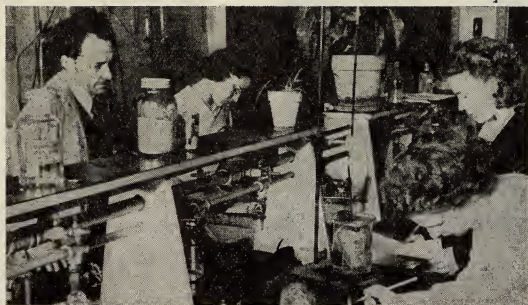
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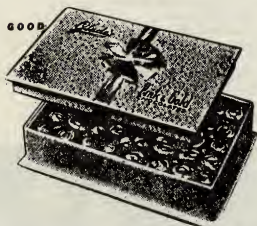


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HE THOUGHT OF
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THE Golden Gleaner plan has gained in popularity and members since its birth in 1940, now attaining to 447 Golden Gleaners. This number represents the Gleaners who have through study, work, and service filled the requirements in each of the four areas, thereby achieving this recognition and the right to be called Golden Gleaners.

The girls wearing the Golden Gleaner pin have a responsibility to the Church as well as to themselves. They will continue giving service and enjoying the fruits of their gleanings.

Ward and stake leaders, will you help these girls who have attained this achievement to carry on? It is also your responsibility as well as your joy to encourage the girls of Gleaner age in your community to work toward this achievement.

To date there are ninety-eight stakes represented in this plan. By this time next year we are hoping to find a Golden Gleaner in every ward in the Church. Now is a wonderful time to encourage the girls to become Golden Gleaners. When the M Men come home, it would be grand to have hundreds of girls wearing the Golden Gleaner pin, thus indicating that they are living the highest of Church standards.

The following is a list of the new Golden Gleaners who have received their awards since December 1, 1943:

Alpine

Helen Greenland, Lois Shofter, Ladine L. Strasburg, La Rae West

Benson

Nelda Van Dyke

Big Cottonwood

Mary Grace Allen, Faye Baker, Helen Erekson, Shirley Otley, Lucile B. Pack, Mary J. Ricks

Big Horn

Marthane J. Gardner

Boise

Dorothy D. Goshen

Bonneville

La Rae Anderson, Anna Margaret Cameron, Mary L. Hart, Marjorie McDonough, Beverly J. Pond, Nadine Watkins

Cache

La Ree Lamb, Mardeen Saunders

Carbon

Helen M. Brubaker

East Jordan

Ganna B. Kelley, Ireta Jackson

Emigration

Dora Dutton

Ensign

Mary Pett, Mary Louise Skidmore

Granite

Edith Arlt, Helen Bitter, Dorothy Brammer, Retta Brammer, Ruth Bushner, Vera Cahoon, Alice Cannon, Bessie F. Cherrington, Grace Crosland, Shirley M. Donelson, Lucile A. Espenchied, Shirley J. Fellows, Wanda Mae Green, Mary Alice Hamilton, Ina C. Hatch, Marian Heywood, Elsie H. Johansen, Barbara Jeanne Meakin, Maxine Moulton, Margaret B. Nilsen, Melba Peterson, Norma S. Schofield, Alton Smithson, Margery T. Sperry, Marie B. Stout, Merle V. Stout, Barbara Weidner, Norma V. Wilding

(Concluded on page 519)

THE IMPROVEMENT ERA



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but how good is it when
it gets to the consumer?*

GETTING PERISHABLE foods to market in good shape is hard these days.

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Such problems only emphasize the need for saving time in between the producer and the consumer!

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when we buy. There's no shuttling around the country — no time wasted. And we watch the condition of the crop straight on through until our store customers take it home.

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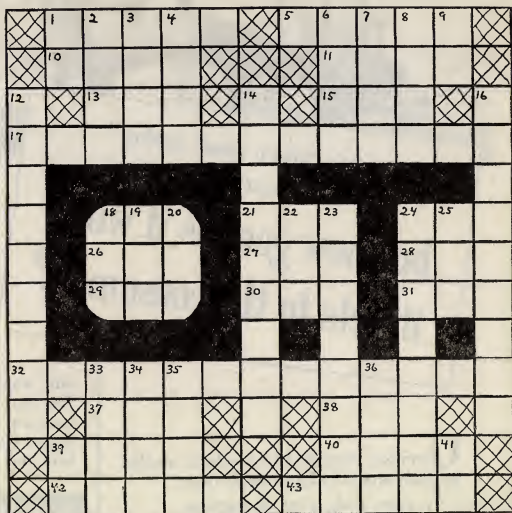
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"Remember the days of old, consider the years of many generations: ask thy father, and he will shew thee; thy elders, and they will tell thee."—Deut. 32:7.



ACROSS

- 1 "Pharaoh's daughter took him up, and nourished him for her own son" Acts 7: 21
- 5 The intended victim of Abraham's great sacrificial act of faith Gen. 22; Heb. 11: 17
- 10 Grandson of Esau Gen. 36: 11
- 11 Bird related to the ostrich
- 13 Bantu person (sing. of Warua)
- 15 Nephew of Abraham; Luke 17: 32 bids us remember his wife
- 17 The wife of 15 across became . . .
- 18 "extol him that rideth upon the heavens by his name . . ." Ps. 68: 4
- 21 This king of Judah suffered from gout when old 2 Chron. 16: 12
- 24 His portion was the smallest of the sons of Jacob Josh. 19: 47
- 26 Found in the ground
- 27 Definite article
- 28 The first woman
- 29 A porter of the ark 1 Chron. 15: 18
- 30 Grandfather of Saul 1 Chron. 8: 33
- 31 Projection on a wheel
- 32 Old Testament book
- 37 City of Judah Josh. 15: 32
- 38 One of David's rulers 2 Sam. 20: 26
- 39 Prima donna
- 40 . . . it not in Gath? 2 Sam. 1: 20
- 42 Ahab said to Elijah, "Hast thou found me, O mine . . . ?"
- 43 "So they read in the book in the law of God distinctly, and gave the . . . " Neh. 8: 8

DOWN

- 1 Volume
- 2 This king of Israel built the city of Samaria 1 Kings 16: 23, 24
- 3 This king of Israel said to the witch of En-dor, "Bring me up Samuel" 1 Sam. 28: 11
- 4 Relating to an epoch
- 6 "yea, I judge not mine own . . ." 1 Cor. 4: 3
- 7 He wrote a book of prophecies
- 8 Negroite of the Philippines
- 9 Copper
- 12 One of those who sealed the covenant with Nehemiah Neh. 10: 24 Oh, he shall! (anag.)
- 14 "in the . . . of his folly he shall go astray" Prov. 5: 23
- 16 "sin offering for . . ." Ex. 29: 36
- 18 Patriarch for whom one of the Old Testament books was named
- 19 Exist
- 20 Son of Zephaniah Zech. 6: 14
- 22 That woman
- 23 Meteorite
- 24 Numbers expressed by tens
- 25 The king of Assyria brought men from this place 2 Kings 17: 24
- 33 Village of Galilee where a widow's son was raised Luke 7: 11-15
- 34 "My son, . . . me thine heart"
- 35 Son of Jerahmeel; his mother was Atarah 1 Chron. 2: 26
- 36 Another son of Jerahmeel, but not Atarah's child 1 Chron. 2: 25
- 39 From
- 41 Left end

Golden Gleaners

(Concluded from page 516)

Highland

Mary Louise Cummings

Idaho Falls

Edna Conrad, Alice Egbert, Jo Ann Elkington, Thora Erickson, Helen Frongner, Madge Carol Jensen, Gretchen Dee Johnson, Beth R. Olsen, Betty M. Otteson.

Kolob

Eileen Felix, Ina Beryl Haws

Lethbridge

Hazel Hyde, Rula Johnson, Irene Ruth Mercer

Long Beach

Maurine B. Boyd, Betty Jo Caldwell, Lula Cammack

Los Angeles

Sarah O. Mortensen

Maricopa

Shirley H. Palmer

Montpelier

Mary Parker

Mount Jordan

Clara Smith

Neba

Melba Jane Madison

North Davis

Ruth H. Flint

North Idaho Falls

Flora S. Johnson

Oakland

Maurine Christensen

Oquirrh

Bernice L. Anthon

Park

Elizabeth Kirkham, Marjorie Ludlow

Pioneer

Camilla Flowers

Portland

Leahlin Mattson

Rexburg

Anna M. Luke, Lois Ripplinger

Sacramento

Ruth DeWitt

Salt Lake

Adelphia S. Andrew

San Diego

Mary Campbell, Iola Gale Hildebrand

Seattle

Ella Mae Andrew, Margaret Ellen Copley, Betty Margaret Harper, Janet J. Somerville

Shelley

Reva Baird

South Ogden

Geraldine Bingham

South Sanpete

Leora C. Bird, LeOra Cowley, Ruby Hoggan

Sugar House

Josephine Harvey

Summit

Afton A. Hillier

Taylor

June A. Anderson, Geraldine Bridge, Naden Dow, Hope Harker, Gladys Holt, Melba King, Alma Grace Mendenhall, Eva Palmer, Hazel Redd, Vivian Scoville, Wilma Sorenson, Gean K. Wheeler.

Utah

Luana Porter

Wasatch

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Naomi Holt

Northwestern States Mission

Helen J. Murray

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White Sister

(Continued from page 486)

BROWN TULE was breathless when she rushed into camp with her find. The people gathered around her as she told about the strange tracks, and gave them the beads to pass from hand to hand.

There was a glow of pride in Brown Tule's eyes as she meditated on her second great discovery. Just wait until Bow String heard about the tracks and saw the beads.

As one of the men offered to hand them back to her, she said, "I don't want them. Give them to Bow String when you see him."

With a pleased smile, she watched her people hurrying away to see the tracks themselves. She sank to the grass-covered shore and stared vacantly across the lake while the sun dropped lower in the sky.

"Brown Tule, see what I have," she was finally aroused from her reverie by Mocking Bird's trilling little voice. "Someone gave these to Bow String, and he gave them to me. See! They're the color of the clouds at sunset."

Brown Tule looked up to see the beads she'd found, on Mocking Bird's strand—one on each side of the pointed tooth!

Never in her life had Brown Tule felt such a disappointment. Those beads were hers; that is, they had been until she had told someone to give them to Bow String.

Brown Tule wanted to sob, but instead she heard herself saying, "You should go see the strange footprints, Mocking Bird."

In a few moments she watched the other girl leave, and she was glad to be alone. She would walk awhile, and maybe that would help the misery that had suddenly come in her heart.

Brown Tule went along the shore in the opposite direction from the upper bend where the tracks and the other people now were. She had done everything that should have made Bow String like her—she had discovered the wagon train, the footprints, and the beads. There was nothing else she could do!

Nothing else? Why, she might find the queer white person who had made those tracks! What an idea! Brown Tule smiled at the sarcasm of it.

JUST then a sound of a sob came to her ears. Then she saw it—the strange person from the long, white caravan.

A blue-checked dress on a huddled-up, sobbing figure was what she saw. Wavy hair, the shade of the yellow bird that sometimes warbled among the reeds, tumbled over the person's bent head. Then the creature looked up. Brown Tule stood in dumb silence gazing at a pale-faced girl that stared at her out of eyes as blue as the morning sky. But in those eyes were fear and a lost look. Ah, this girl was lost from

WHITE SISTER

her caravan! Exultance leaped up in Brown Tule. It would be easy to take her captive!

The next moment she noticed that around the girl's neck was a thick strand of beads like the two Brown Tule had found. Beads the color of the sunset glow on light clouds, set between eyes and a dress as blue as the sky! A face like the snow on the mountain ridge of evening!

Brown Tule had never seen such beauty before. A sister. A sister for Brown Tule! A great happiness surged up in the Indian girl's heart. Soberly she stepped forward a step, holding out her hand to the white girl. The girl arose to her feet, and smiled. The next moment she had taken Brown Tule's hand. Now the Indian girl *knew* she had a sister. Just wait until she took this prize back to camp!

She would not say, "Give this to Bow String," as she had done about the beads. The captive was hers!

Questioningly, the girl in the blue checked dress stared at her as though asking what she intended to do with her. As answer, Brown Tule led her forward. Flusteringly the girl followed, until just at sundown the two stood on a little knoll that overlooked the tepee village massed in gray-white peaks along the lake shore. Now the blue-eyed girl refused to go any farther. She stopped, and, though Brown Tule pulled on her hand, she would not move another step.

She was frightened, and the Apache girl saw the fear in her eyes and felt it in her tightened hand clasp. So Brown Tule sat down on the ground, and the other girl sat with her. A sister! Brown Tule's heart beat fast with happiness.

Dusk fell, and a star came out. They sat there while other stars appeared. A sister! Brown Tule arose and helped up the other girl who now talked very fast in a strange tongue. Brown Tule tried to lead her down the hill to the camp, but the other girl held her ground. Brown Tule became very angry, and there was a scuffle. Then suddenly the girl in the checked dress struck Brown Tule across the face. The Indian girl turned pale with fury. The next moment the white girl was sobbing again, and Brown Tule forgot her anger and stroked her yellow hair. As suddenly as the white girl had struck, she now stopped and picked a wild flower that bloomed alone on the hillside. With a pathetic smile, she put it in Brown Tule's hair.

Brown Tule *knew* now that she had a sister—and something new and great surged inside her. Could she make her sister unhappy again? No!

As she stood looking at the white girl, she knew there was only one way to make her happy—take her to her own people in the white moving caravan! But Brown Tule must keep her a little longer yet—only a little longer.

A tear glistened in the dark-skinned girl's eyes as she turned down the other side of the hill, this time leading the unflinching girl away from the tepee village. She would take the lost girl around the southern bend of the lake and show her the wagon train.

Bow String must never know of this. He had given the beads to Mocking Bird! So why should Brown Tule care!

Silently the white girl and the brown girl strode along. Then Brown Tule

became aware of a third figure that walked with them.

Bow String!
"I'm taking her back to her people," Brown Tule murmured.

The chief's son only nodded and strode on with them. They came to the river that ran from the lake. It looked deep and swift, and the two girls hesitated on its bank. Then Bow String picked up the white girl and waded across the river, carrying her in his arms.

Brown Tule waited and watched on the bank. By the light of the full moon, she saw the two emerge from the water and climb a hill on the farther bank. She saw them stopping on the crest of the ridge and Bow String pointed his hand toward the caravan that lay beyond the hill. For a little longer she saw the two linger, then the white girl turned and waved to her; to Brown Tule, her sister. Now that one with so much beauty was gone over the hill and out of Brown Tule's sight forever; and Bow String was recrossing the river.

"Brown Tule, you have done well," he said when he had returned to her on the shore. "Our people do not need a white captive."

"That one is my sister," Brown Tule murmured, very softly.

Then she saw that the man was holding something in the palm of his hand.

The beads! Now Bow String was placing them about her neck. A gift from her sister whom she would never see again; for tomorrow the caravan would uncroll itself and hasten on westward. But a new joy began to creep into Brown Tule's heart, for Bow String was leading her gently—so very gently—back to their village of tepees.

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GENEALOGY

(Concluded from page 504)

again when a new Pharaoh arose who "knew not Joseph."

But from there we find the leaves have been torn out . . . and most of us have left our fathers there, in the dark catacombs of Egyptian idolatry. True the Lord delivered them after some two hundred years of servitude . . . but can you name your fathers in the company? Ephraim, Joseph's son, is the latest one I can name (and this through no effort of mine, but through the revelation of God) from then clear down to a hun-

dred and fifty years ago . . . a gap of 3500 years!

And I'm curious about the people in between. Not only my people . . . I'm curious about yours, too. . . . Because we are all twigs on the Family Tree.

And when we have perfected it to the last branch, twig and leaf, we can expect to be transplanted into conditions more favorable to growth.

In the meantime, there is a lot of work to do. . . . There are a lot of leaves to find. But won't it be a glorious Family Reunion!

MELCHIZEDEK PRIESTHOOD

(Concluded from page 502)

as saying at a recent meeting of the Northern Utah Welfare Region:

The bishop's problem of providing for the needs of the people is always a temporary one, so far as the individual is concerned. It is not intended as a permanent

condition. The bishop cares for their wants while the priesthood quorums make ready to meet their duty of assisting in the rehabilitation of these members, to get them into permanent employment, where they can provide for themselves, and then help the bishop build them spiritually and in their civic duties and responsibilities.

PALESTINE IN THE DAYS OF THE SAVIOR

(Continued from page 485)

whom prophets had foretold, and at whose coming choirs of angels sang aloud for joy. Bethlehem was the center of the beautiful idyl of the Book of Ruth. There was Nazareth not far from the Sea of Galilee and Mount Tabor, supposed to be the scene of our Lord's transfiguration. Nazareth was a beautiful little town in the days of the Savior. "Gradually, the valley opens into a natural amphitheater of hills," says Canon Farrar, "and there clinging to the hollows of a hill which rises to the height of some five hundred feet above it, lie 'like a hand full of pearls in a goblet of emeralds,' the flat roofs and narrow streets of Nazareth." Here Jesus spent nearly thirty years of his mortal life. There were the towns of Bethabara, and Cana and on the shores of the Mediterranean the ancient cities of Tyre and Sidon. Jesus, returning one time from Tyre and Sidon, "visited the ten famous cities of Decapolis," of which Damascus was the most important.

And he fenced it, and gathered out the stones thereof, and planted it with the choicest vine and built a tower in the midst of it, and also made a winepress therein: and he looked that it should bring forth grapes, and it brought forth wild grapes.

And now, O inhabitants of Jerusalem, and men of Judah, judge, I pray you, betwixt me and my vineyard.

What could have been done more to my vineyard, that I have not done in it? wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes?

And now go to; I will tell you what I will do to my vineyard: I will take away the hedge thereof, and it shall be eaten up; and break down the wall thereof, and it shall be trodden down:

And I will lay it waste: it shall not be pruned, nor digged; but there shall come up briers and thorns: I will also command the clouds that they rain no rain upon it.

For the vineyard of the Lord of hosts is the house of Israel, and the men of Judah his pleasant plant: and he looked for judgment, but beheld oppression; for righteousness, but beheld a cry.

Like all people who are surrounded by high mountains, they lift up their eyes to the peaks and their souls to God. It is said that the Alps have always inspired the Swiss people to the highest ideals of freedom and joyful living. Have we not our hymn which is inspired by the mountains?

"Oh ye mountains high, where the clear, blue sky."

So Israel looked to the mountains, and the author of the 121st Psalm must have felt the spirit of the everlasting hills:

I will lift up mine eyes unto the hills, from whence cometh my help.

My help cometh from the Lord, which made heaven and earth.

He will not suffer thy foot to be moved: he that keepeth thee will not slumber.

Behold, he that keepeth Israel shall neither slumber nor sleep.

NATURE INSPIRES THE PROPHETS

THE lovely growths in nature often inspired the prophets to write. We find in the Bible hunting and harvest songs, and reference has been made to the songs of the shepherds. It is in the folk songs that we read much of the history of any people, so it is with ancient Israel. When people sing at their work, they are as a rule a happy folk, working as they do for the realization of an ideal. One of the finest of the songs of the Old Testament is that of the vineyard, found in Isaiah 5:1-7:

Now will I sing to my wellbeloved a song of my beloved touching his vineyard. My wellbeloved hath a vineyard in a very fruitful hill:

Palestine in the Days of the Savior

The Lord is thy keeper; the Lord is thy shade upon thy right hand.

The sun shall not smite thee by day, nor the moon by night.

The Lord shall preserve thee from all evil: he shall preserve thy soul.

The Lord shall preserve thy going out and thy coming in from this time forth, and ever for evermore.

Courage

(Concluded from page 478)

Moreover, her educational life has been a full one. She was primary supervisor of Millard County School District, Utah, for five years; and elementary supervisor, in the same district for four years. Then she returned to school, attending the Utah State Agricultural College from which she graduated with a B.S. degree in 1932, and an M.S. in 1933. During 1933, she was also reading demonstrator of the Gates-Huber Readers through Montana and Utah for the Macmillan Company. In 1934 she registered at the University of California.

Her life has been a full one, a life of work and satisfaction in seeing work well-done. And now she has successfully launched into a new field in which she is having as much success as she formerly enjoyed in her educational field.—M. C. J.

Religious Attitudes

OF

NOTED MEN

By LEON M. STRONG

SAMUEL HARDIN CHURCH, president of the Carnegie Institute, Pittsburgh, Pennsylvania:

Do I believe in prayer? Yes, I do believe in prayer. I was brought up in a praying family. . . . I think I have a way of approaching God as if he and I were on terms of absolute equality. Perhaps that will shock you, but I don't mean it to. The God that I pray to is a God of wisdom, and love.

The list of quotations could go on indefinitely. The above may indicate that many, if not most of our greatest characters in the world's history, outside of the immediate field of religion, have been devout men who have felt the need of divine help in the problems confronting them.

Undoubtedly the best, if not the only permanent solution, to the terrific problems of today is a sincere, but a rational return to the worship of our God and Father of us all.

¹From a letter on file with the present writer.

AUGUST, 1944

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LUCY TAYLOR ANDERSEN

(Continued from page 493)

unusual ancestry, for her grandfather on her mother's side is President Heber J. Grant, and on her father's side she claims President John Taylor as her great-grandfather. Her father is John H. Taylor, one of the First Council of the Seventy, and her mother, Rachel Grant Taylor, was for twenty-seven

years an active member of the Y.W. M.I.A. General Board. Mrs. Taylor says that her daughter was of great help to her during those years, giving her the reactions of the girls to the various programs planned for them in the M.I.A. Sister Andersen remembers vividly her experiences as a Bee Hive girl, especially a pageant held on the front lawn of

the L.D.S. Business College. In it she represented the Spirit of Womanhood.

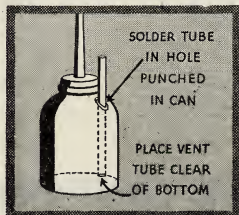
Sister Andersen graduated from the L.D.S. High School and went on to the University of Utah, also acting as a part-time secretary for President Grant who was then the president of the Council of the Twelve. In 1923 her parents were called to preside over the North-

STANDARD FARM SERVICE NEWS

Metal Vent-Tube Keeps Old Squirr Cans in Use

There's no need to throw away an oil can because the snap has gone out of the bottom. Solder in a tube and control the flow of oil by holding your finger over the end of it.

Keep several cans, filled with RPM Motor Oil or Zereolene, about your farm. Use RPM Motor Oil or Zereolene on harvesters,



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To give you world news coverage at a more convenient time, Standard now brings you Lowell Thomas at 7:15 P.M. (PWT) on Don Lee-Mutual Network and at 9:30 P.M. (MWT) on Intermountain Network. Consult the radio program in your paper for stations.



BEARING PROTECTION ASSURED BY SELECTING CORRECT GREASE

When harvest is in full swing, your equipment is called on to perform many extra tasks. Trucks pull full loads on dust-choked lanes, and tractors jolt over rough, dry fields.

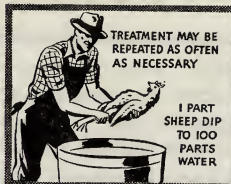
To protect them in any season, Standard has perfected gun greases for all your requirements. Here

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You can avoid twisting off rusted bolts by squirting on a few drops of Standard Penetrating Oil before removing nuts. This specially made oil creeps into the tiniest crevices and loosens rust. It seeps out and stops squeaks. Order from Standard in one-gallon containers.

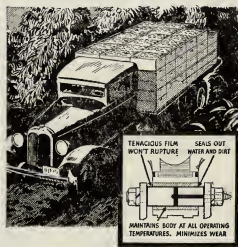
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STANDARD OF CALIFORNIA

THE IMPROVEMENT ERA

ern States Mission and Lucy went with them. Her brother, Heber, who was on a mission in Holland later joined them. In Chicago Sister Andersen worked full time for over two years in the office as her father's secretary. Later she traveled as a regular missionary throughout Indiana and Wisconsin. While in Chicago, she met Waldo M. Andersen whom she married in 1926. Two years later they moved back to Salt Lake City. There the couple's son, John, was born. They have lived in the Ensign Stake ever since where Brother Andersen is at present in the stake presidency.

Shortly after her return to her native city Sister Andersen was called to the Ensign Stake Y.W.M.I.A. board as Lion House representative. The following year she was appointed to the Bee Hive committee and still later to the Gleaner committee. It was while she served in the latter capacity (June 1937) that she had charge of the M Men-Gleaner banquet held at the Lion House during June conference. To it came the M Men and the Gleaner presidents or their representatives from every stake in the Church.

In December 1937, she was called to the general board of the Y.W.M.I.A. and was made a member of the Bee Hive committee, later becoming chairman of it. At the time of her recent appointment she was also a member of the visual aid committee. In addition, for the past two years, she has served as a regular missionary on Temple Square.

Sister Andersen is unusually gifted in many lines—one of which is the field of art. Her water colors and deft brush have created many unforgettable scenes which brighten countless homes. Last Christmas she sent original paintings as Christmas cards—just the right size for framing and hanging in a choice spot. Some of her lovely work hangs in the General Board Office, Bishop's Building, Salt Lake City, Utah. Also two of her paintings are in the president's office at the Logan Temple.

Really to know and appreciate Sister Andersen one should know her innate love of people and her sincere desire to help them. General board work is strenuous at best, but she finds time to help others as well as carry on her regular duties. When a recent board meeting was held, she brought some of her delectable lemon chiffon pies for one of the members to take home, knowing that because of sickness in the home, the meeting and extra work, this member would not have had time to prepare such delicacies for her family. When the proofreader of the current *Bee Keepers' Handbook* found it almost impossible to meet the press deadline because of home responsibilities, Sister Andersen immediately and eagerly offered to tend her children and clean her house that the work might go forward.

Thus you may readily see that, coupled with her outstanding talents and abilities, is a lovable human being who as an executive will be a distinct asset and help to the M.I.A. in every respect.



AN AVERAGE of 300 pounds of food per person is wasted every year in this country—almost one pound per person every day!

Every time you clean your plate, you boost our wartime food supply—help make sure you and yours will continue to be well fed . . . also you help, in a vitally important way, to win this war.

When eating at home, starve your garbage pail. In our popular Coffee Shop, Starlite Gardens or at some other favorite eating place, order wisely. Don't order more than you can eat—then eat all you order.



A WAR MESSAGE BY



HOTEL UTAH
GUY TOOMBES, Managing Director



PIONEER SHEEP

(Continued from page 489)

of delivery. At the same time, the California gold rush and the thousands of western travelers provided the Mormons with a "boom" market for their own crop and livestock products on a scale that developed Utah far faster than it otherwise would have grown.

Uniting the Central Pacific and the Union Pacific railroads at Promontory on the north end of Great Salt Lake in 1869 boosted this industrial progress still more. About the same time, new woolen mills were established at Provo and Beaver, following construction of the first large woolen mill at Ogden in 1867 and 1868 at a cost of \$60,000. These industries greatly expanded the market for wool which was being produced in rapidly-growing volume throughout Utah and in Mormon colonies in adjoining states.

Utah's sheep population in 1867 was estimated at 167,000. This increased to 450,000 by 1883, when all available rangelands in the territory had been taken up for livestock. The sheep population continued to gain steadily, reaching 2,214,000 in 1894, one report shows. This dropped in the next year or two, but in 1901 reached 2,882,000—probably the highest number ever recorded for the state.

So important was the wool and livestock industry in the beginning that the

Utah territorial legislature made sheep exempt from taxes. The 1852 legislature also appropriated \$2,000 to promote the woolen mills industry. Such factors, with the phenomenal boost provided by the California gold rush prosperity, made possible Utah's rapid advance as a major sheep-growing region.

Wool being the great necessity, wool-type sheep were raised. One Utah man, Elisha W. Van Etten, brought 246 Spanish Merinos into the territory in 1853. That type predominated until about 1860, when French merinos, or Rambouillets, began to come in. The Rambouillets possessed three qualities to a better degree than any other breed: (1) fine wool of exceptional spinning quality; (2) a hardy, long-lived sheep, and (3) gregariousness to a high degree.

It was the advent of woolen factories about 1870 that awakened Utah people to the need for improving wool quality. This became one of Brigham Young's hobbies—the importation of improved breeds and encouragement of better type animals to meet the fast-growing stature of the sheep and wool industry.

Only a hardy, vigorous type of sheep could thrive under those early Utah conditions, and the Rambouillet over a period of many years has proved that it does thrive. Some flocks must travel

(Concluded on page 526)

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The fresh goodness of Mrs. J. G. McDonald's Chocolates is guarded at every step to bring these world-famous chocolates to you at their most delicious goodness. They go to your favorite dealer factory fresh . . . chocolates in which only the best ingredients are used. Each pound is carefully packaged. And your dealer cooperates by his own care in display and handling.

That's why it's as true today as it was more than 80 years ago: Mrs. J. G. McDonald's Chocolates are, truly, the BEST of good chocolates.

Because of the continued demand of our men in the service, we not always can supply all our civilian demand. If your dealer is temporarily out of these famous chocolates, please understand.



Mrs. J. G. McDonald Chocolate Company

Salt Lake City—Owned and Operated by
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PIONEER SHEEP

(Concluded from page 525)

up to three hundred miles between summer and winter range in Utah and Nevada.

The first registered sheep came to Utah, it is believed, about 1890. Two years later, John H. Seeley of Mt. Pleasant established the flock of Rambouillets which he built up into one of the greatest sources of Rambouillet breeding sheep in the world. He made sales of foundation stock all over America, and in 1918 he established a national record price of \$6,200 for a single ram at the national ram sale in Salt Lake City.

As mutton-type sheep have gained popularity the last few years, many fine herds of Suffolks and Hampshires are being established, with some Panamas, Columbias, and other types for cross-breeding. The Suffolk breed in particular is gaining popularity there, and a new state Suffolk organization has been formed to promote these sheep as an important breed in Utah.

The national ram sale, held the last

twenty-eight years at Salt Lake City, under the leadership of F. R. Marshall as secretary of the National Wool Growers Association for a long time, has centered worldwide attention on Utah as a sheep-breeding center.

Utah's 1943 sheep population of about 2,471,000 head produced 21,000,000 pounds of wool and 1,500,000 lambs with a combined value of \$15,000,000 or more. This was larger than the 1941 crop, when it was estimated that the year's clip of more than 20,000,000 pounds would clothe 4,000,000 people at the average annual consumption of five pounds per capita in the United States, or 15,000,000 people at the world per capita average of one and one-half pounds.

Other comparisons could be made to show the vast growth of Utah's sheep and wool industry during the ninety-seven years since that sturdy pioneer widow—Sally Murdock from New Haven, Massachusetts—drove an emigrant wagon slowly down the western slope of the Wasatch Mountains, trailing her "three dumb sheep."

PENICILLIN—THE WONDER MOLD

(Continued from page 487)

London undertook further study with the help of the Rockefeller Foundation. Their results were promising, but with the outbreak of war, England did not seem the place to obtain the quickest results. Therefore, in 1941, the cooperation of American scientists, industry, and government agencies was sought and obtained. Of the large number of people who made important contributions, Dr. Robert D. Coghill, chief of the fermentation division of the Northern Regional Research Laboratory of the U.S. Department of Agriculture, deserves special mention for his role in making commercial production a reality. Pioneering efforts of five drug and chemical companies, Merck, Squibb, Pfizer, Abbott, and Winthrop, were mainly responsible in producing and making available the penicillin used in establishing its importance in clinical practice.

Four methods of production have been carefully tested. These are: the trickle process, the bran process, the surface process, and the submerged process. The surface method is the oldest and consists of growing the mold on the surface of a quiet medium under sterile conditions in flasks, milk bottles, or trays. The yield is good, but the labor costs are high. A slightly different strain of the mold can be grown in huge tanks of several thousand gallons capacity with sterile air being blown through it. This submerged method requires little labor and assures a high output at a relatively low cost.

How is the penicillin obtained from the mold? At the end of the growing cycle of from two to eleven days,

depending on the process, the mold is strained off and discarded, and the penicillin recovered from the broth by using a good many chemical tricks, mostly transferring back and forth between solvents, from one as ether or chloroform, to water, in order to extract it from closely related organic substances, such as certain yellow pigments which have similar formulas but no bactericidal action. After further processing, the penicillin is vacuum-dried at a low temperature and packaged dry as the sodium salts of organic acids present in the original broth. The powder contains eight to thirty percent sodium penicillin. There is an extremely small amount of penicillin in the original broth, about two to six-thousandths of one percent—about as much as the concentration of bromine in sea water. The problem of concentrating the penicillin is due not only to the small concentration but its instability with acids, alkalis, heavy metals, and other reagents a chemist would like to use. It is like looking for an "unstable needle in a haystack." About fifty percent is lost in the concentrating process.

Production has increased over one hundred times in the past year. When the tentative production schedule is reached, the twenty million dollars worth of plants that have been erected, twenty in the United States, two in Canada, and one in Mexico, by the end of 1944 will produce about nine pounds of pure penicillin a day, or two hundred billion units per month. This amount will treat a quarter of a million serious cases a month. With increased production, in addition to armed forces' needs, one thousand hospitals have been allowed to buy generous monthly

PENICILLIN—THE WONDER MOLD

quotas of penicillin for distribution to patients and other hospitals as they see fit. The Salt Lake L.D.S. Hospital is one of the distributing centers.

The cost for a treatment is about \$3.25 for one hundred thousand units, depending on the method of production. If the treatment requires a million to a million and a half units the cost would be up to \$50.00. The price, although reduced eighty-four percent in the last year, will probably go lower.

At present, penicillin can be administered intra-muscularly, intra-venously, by lumbar puncture, directly into joint and cavity spaces, and locally. By mouth is not effective since the stomach acids destroy it. Since penicillin is rapidly excreted in the urine, doses have to be large and frequent. The action of penicillin in preventing bacteria from multiplying, in actually killing bacteria, or making the bacteria easy for the body defenses to kill is not lessened by

the presence of blood, pus, or tissue in contrast to the sulfa type drugs which are less effective when these materials are present. It is non-toxic in the highest doses needed for its most effective clinical use.

The eventual total needs will depend on large scale clinical tests of humans and animals. The value in animal diseases has not yet been tested. There is a good possibility that other valuable and perhaps more effective substances may be found from the hundred thousand other molds and fungi.

One of the most intensive and secret of war research projects is the attempt to fix definitely penicillin's chemical formula and then to build it with chemical building bricks. There are good prospects of determining the formula of this tricky, unstable compound, known to be a water-soluble organic acid of low molecular weight, but synthesis may be very difficult.

WYOMING BOY

(Concluded from page 476)
which he can cause a flag to be raised and a gun to be fired.

In addition, Charles finds time to be scoutmaster for Troop No. 80 at Lyman; to service cars and test milk in a cream station.

When he was eleven, Charles built

a small shop which has since grown into the large one he now has. It is so organized that, as Charles says, "I can work on one hobby without disturbing another."

Charles intends to become a research scientist. Science is, as Charles says, "my first love."

EVIDENCES AND RECONCILIATIONS

(Concluded from page 501)

There are several of these subtle, invisible substances but little understood as yet by man, and their existence is only demonstrated by their effects. Some of them are recognized under the several terms, electricity, galvanism, magnetism, animal magnetism, spiritual magnetism, essence, spirit, etc.

The purest, most refined and subtle of all these substances, and the one least understood, or even recognized, by the less informed among mankind, is that substance called the Holy Spirit. . . .

This Holy Spirit, under the control of the great Elohim, is the grand moving cause of all intelligences, and by which they act. . . .

In short, it is the attribute of the eternal power and Godhead. (*Key to Theology*, Fifth Edition, pp. 38-40.)

James E. Talmage, in his well-known work, *The Articles of Faith*, speaks of the influence that radiates from divinity in clear words:

In the execution of these great purposes, the Holy Ghost directs and controls the varied forces of nature, of which indeed a few, and these perhaps of minor order wonderful as even the least of them appears to man, have thus far been investigated by mortals. Gravitation, sound, heat, light, and the still more mysterious and seemingly supernatural power of electricity, are but the common servants of the Holy Ghost in his operations. . . . These mighty agencies, and the mightier ones still to man unknown, and many, perhaps, to the present condition of the human mind unknowable, do not constitute the Holy Ghost, but are the agencies

ordained to serve his purposes. (pp. 160, 161.)

In summary, the Holy Ghost, a personage who cannot be everywhere at the same time, may at will visit any individual in person; but by the universe-filling influence radiating from God, often spoken of as the Holy Spirit, or the Spirit of God, or the Light of Truth, the Holy Ghost may be in constant touch with all creatures. In reading the scriptures, one should carefully determine whether the writer has in mind the person of the Holy Ghost, or the means by which he performs his mighty work among men.

It has caused some confusion that the terms, Holy Ghost, Holy Spirit, and Spirit of God, as rendered by Bible translators with an imperfect knowledge of the gospel, appear to be interchangeable. In common speech, also, the tendency has been to use these terms loosely, without exact definition. This has confused students of the gospel; and has led to frequent questions. With the restoration of the gospel, this confusion vanished. We can now better understand the words of the Prophet Joseph Smith, that, "The place where God resides is a great Urim and Thummim, . . . where all things . . . are manifest, past, present, and future." (D. & C. 130:7, 8.) This place is, in our poor human words, the control station of God's all-pervading influence.

—J. A. W.



ELECTIONS—1944

Candidate speeches and debates; issues and platforms, and their interpretation—all these are an integral part of the American system of popular election.

With the growth of our nation and the inevitable rise of political complexities, the newspaper has replaced the "stump," has assumed the responsibility to present all sides of all election issues that the voter, drawing his own conclusions, may cast an intelligent, conscientious ballot.

In this most important election year, the Salt Lake Tribune, as always, will provide its readers with a complete, forthright, unbiased presentation of all of the issues, the pledges, the personalities upon which our votes will be cast in November.



The
Salt Lake
Tribune

Your Page and Ours

Christmas Mail Month

THE Post Office Department says "Christmas Mail Month" will run from September 15 to October 15. The Post Office Department points out that with distances so vast and operations so widespread this year, every effort should be made to mail early in this period in order to assure delivery of packages in the farthest outposts. Emphasis is placed on the necessity of addressing packages properly. The Army Postal Service and the Navy Mail Service call attention to the following rules: Christmas gift packages will be accepted for mailing only within the present limitations of weight and size; 5 pounds in weight, 15 inches in length and 36 inches in length and girth combined. Only one such package will be accepted from the same person to the same addressee during any one week. Perishable articles will not be accepted and every effort will be made to discourage the mailing of fragile articles which cannot survive transportation to war zones.

For further information about Christmas mailings, consult your post office.

Lowry Field, Colorado

Dear Editors:

LAST Sunday I visited the Soldiers' Service Club in downtown Denver. I was well pleased to notice that one of the L.D.S. families had donated each month's *Improvement Era* to the reading room of the club.

Pvt. Don C. Archibald
Army Air Corps

This Younger Generation

Jones: "After all, I don't think we need worry about Junior. His teacher says that he's still trying."

Mrs. Jones: "Yes, but his last report card says he's more trying than ever."

Private Affair

Suffering from minor stomach ailment the soldier reported at the dispensary for medical attention: "Have you ever been bothered by general debility?" asked the doctor.

"No, sir," replied the soldier, "only by Sergeant Picklepuss."

Photo Finish

She had begged her husband for months to have his picture taken. At last he decided to go through the agony, but when the proofs arrived she exclaimed in horror, "Oh, Joe, you have only one button on your coat."

"Thank heaven," Joe replied, "you've noticed it at last."

Dear Sirs:

Farragut, Idaho

I WANT to express my thanks for *The Improvement Era*, which I received today.

Never in my life have I enjoyed a magazine so much. I have wandered away from the Church more than I realized until I received the *Era*. It has opened my eyes to many things, which I was completely blind to.

I want to thank from the bottom of my heart those who were responsible for my receiving the *Era*. It is the first magazine of any kind that I have received from the Church and I hope and pray it isn't the last.

We fellows in the service need magazines like the *Era* to help us "carry on" the work of our Lord, Jesus Christ.

Edward Theodore Worley, S 2/c

No Hurry

Conductor: "Sorry, madam, but we have learned that the station where you intend to get off has been burned to the ground."

Lady: "That's all right; they'll probably have it rebuilt by the time this train gets there."

Sign\$ of the Time\$

"What, only eighteen hundred dollars for that car? Man, you're crazy! I paid fourteen hundred for it, new."

Too Foggy

Two men who had traveled were comparing their ideas about foreign cities.

"London," said one, "is certainly the foggiest place in the world."

"Oh, no, it's not," said the other. "I've been in a place much foggier than London."

"Where was that?" asked his friend.

"I don't know where it was," replied the second man, "it was so foggy."

Lucky Circumstance

Friend: "And aren't the bombings in London terrible, Mrs. Peters?"

Mrs. Peters: "Ah, yes, dearie—they do knock things about. But again, they do take your mind off the war for a bit."

Different

Dora: "What's the difference between a fort and fortress?"

Marine: "Well, a fortress is much harder to silence."

Letter Man

Albert: "So you claim you were a three-letter man at college. What were the letters?"

Filbert: "Well, most of them were I O U."

The Memory Lingers

Jackson: "I noticed you got up and gave that lady your seat in the tram the other day."

Hackson: "Since childhood I have respected a woman with a strap in her hand."

He Found Out

Derelict: "Like you, my young friend, I used to think nothing was impossible."

Young Friend: "How sad! What happened?"

Derelict: "I tried to go through a revolving door wearing a pair of skis."

Call the Guard!

Colonel: "Your reports should be written in such a manner that even the most ignorant may understand them."

Sergeant: "And what is it, sir, that you don't understand?"

Care Does Much

While a young mother was bathing her baby, a neighbor's little girl came in and watched the process. The child was holding a doll minus an arm and leg and much knocked about generally.

"How long have you had your baby?" she asked the mother.

"Three months."

"My, but you've kept her nice!" exclaimed the little girl.



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1/4 Cup Lemon Juice
1 Package M.C.P. Pectin

Wash, peel, and remove pits from 4 pounds fully ripe peaches; grind the fruit. Measure *exactly* 4 level cups of the ground peaches (add water to fill out last cup, if necessary) in a large kettle. Add the M.C.P. Pectin and lemon juice, stir well and bring to a boil, stirring constantly. NOW, add the sugar (which has been previously measured), continue stirring, and bring to a full rolling boil. **BOIL EXACTLY 4 MINUTES.** Remove from fire, let boil subside, stir and skim by turns for 5 minutes. Pour into sterilized jars, allowing 1/2-inch space for sealing with fresh paraffin.



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